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No. 34.—ENNAYIRAM INSCRIPTION OF RAJENDRACHOLA

C. R. SRINIVASAN AND B. SITARAMAN, MYSORE

The inscription[1] edited below[2] with the kind permission of the Chief Epigraphist is engraved on the vertical face of the base on the north side of the central shrine in the Aḷagiya Narasiṅgaperumāḷ temple at **Eṇṇāyiram**,[3] a village in the Villupuram Taluk of the South Arcot District in Tamil Nadu. The temple which is now in a dilapidated condition contains about twenty-one inscriptions[4] in Tamil of which fourteen belong to the Chōḷa and four to the Vijayanagara dynasties. The earliest of these inscriptions[5] belong to the reign of Chōḷa Rājēndra I (1012-44 A.D.).

The **language** of the inscription is Tamil. Excepting a few Grantha letters used for Sanskrit words the record is written in the Tamil **script** in characters of the 11th century A.D. As regards **orthography**, the following points deserve to be mentioned. The conjunct *m* and consonant-ending *n* are omitted in many instances. The consonants. *l*, *ḷ* and *ḻ* in particular are often doubled (lines 151-52 for *l* lines 64, 66-67 for ḷ, and line 68 for *ḻ*). Indifferent usage of the consonants *n* and *ṉ* is noticeable in a number of places. Firstly *n* is employed in the place of *ṉ* in a majority of cases (e.g. *tanattōḍu, tanakkuvaiyum* line 11; *paṉmanāgiya* line 17; *munbu* line 90; *oṉṟinukku* lines 118-19). Secondly *ṉ* is wrongly employed in the place of *n* in a few places (*ṉavaṉedi* line 8; *iṉṉāḷil* line 66; *naṉṉālukku* line 99). Thirdly at the end of the words *n* is used in the place of *ṉ* (*śōḻan* line 105; *vaittaruḷina* line 106; *Rājarājan* line 137; *śembiyan* line 166). Failure to observe the rules of *sandhi* when the following letter is a consonant is noticeable (*naḍuvuḷ pala* line 16; *ōduvārkku pattum* line 111). The *sandhi* rules are not applied in a few instances when the following letter is a vowel (*kari amudu* line 37; *nāḷ oṉṟu* lines 40, 42; *varai aḷivu* line 65; *nāḷēḻukku i vārāṅkaṉṉāṟṟu* lines 83-84; *i vūril* lines 101-102; *i viraṇḍu* line 156). There are a few spelling mistakes perpetrated by the engraver (*ri* for *ru* in *jayittariḷiyum* line 104; *ḷ* for *l* in *mahipālaṉai* line 14). Tamilisation of a few Sanskrit words is of interest to note (*Muyaṅgi* for *Muśaṅgi* line 7; *nedhi* for *nidhi* line 8; *viḷaiyam* for *vishya* line 11; *Taṉmapālaṉ* for *Dharmapāla* line 12; *vayiṉṉavar* for *vaishṇava* line 58; *Anuḷam* for *Aṉusham* line 64; *Mimāṅsai* for *Mīmāṁsai* line 146). A few letters are written in the colloquial form (*naṉṉālu* line 99; *tekku* line 58; *vākkāl* line 154; *Ariñjiya* line 157). There are some scribal mistakes which are corrected subsequently either in the text lines themselves or below the lines.

The inscription, which begins with the characteristic Tamil *praśasti, Tirumaṉṉi vaḷara* etc., is dated in the reign of **Rājēndraśōḷadēvar** i.e., Parakēsari Rājēndra I Chōḷa (1012-44 A.D.). Since the portion recording the details of date is damaged too badly the

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[1] *A. R. Ep.*, 1916-17, No. 333.

[2] The authors are indebted to Shri K. G. Krishnan, Superintending Epigraphist for Dravidian Inscriptions and Dr. S. Sankaranarayanan, Deputy Superintending Epigraphist for Dravidian Inscriptions for all their help and suggestions.

[3] Literally this word in Tamil means 'Eight-thousand'. The local tradition has that 8,000 Jainas were executed here. Another tradition, according to which the Jainas were not executed but only converted to Brahmanism, thus giving rise to the *Ashṭasahasram* group, has been referred to by T. M. Bhaskara Tondaiman (vide *Kalaimagal*, January 1949, p. 80).

[4] *A. R. Ep.*, 1916-17, Nos. 330-33, 335-51.

[5] Ibid., Nos. 333, 341.

regnal year cannot be deciphered satisfactorily. Generally the achievements of the king are listed in the Chōḷa *meykkīrttis* in the chronological order of their happening. Since the *meykkīrtti* portion of the present inscription concludes with the conquest of Kaḍāram by Rājēndra, usually found in the corresponding portion of his other inscriptions dated from the fourteenth year of his reign (1025-26 A.D.) onwards only, we may safely assign this record to the period 1025-44 A.D.[1]

The **object** of the inscription is to record the *pariśu* (transactions) (line 165), which may conveniently be divided into four parts as below, of the *mahāsabhai* of Rājarāja-chaturvēdi-maṅgalam (line 31), a *brahmadēyam-taṉiyūr* (independent village granted to the Brāhmaṇas) in Jayaṅgoṇḍaśōḷa-maṇḍalam (line 30) in respect of the following, carried out in the presence of Kāḷi Ēkāmranār, the administrator of the village (line 164).

Part 1, (lines 32-55) : An endowment of one *vēli* and four *mā* of cultivable land situated in Āṉāṅgūr *alias* Rājarājanallūr for (i) expenditure in connection with the worship and food-offerings (*tiruchcheṉṉaḍai*) to, and (ii) the recitation of *Tiruvāymoḻi* by four persons in the presence of god Paramasvāmigaḷ Ūruḍaipperumāḷ who is said to have been pleased to stand with a fierce appearance (*mahāghōramāy eḻundaruḷi niṉṟu*)[2] (line 34) in the temple (*tirumuṟṟam*) called Śri-Rājarājaviṉṉagar, located in the centre of the village, by the *mahāsabhaiyār* of the village for the glory of the arms of the king.

Part 2, (lines 56-63) : An endowment of one *vēli* and four *mā* of land in the same village apparently by the same *sabhaiyār* as *maḍap-puṟam* (line 63) to twenty-five *Śrīvaishṇavas* who partook food in the *maṭha* set up by the temple.

Part 3, (lines 63-88) : Acquisition, obviously by the temple, of 1/2 *vēli* and 2 *mā* of land in the same village for the expenses in connection with *Āṉi-Aṉusham* festival of the god.

Part 4, (lines 88-164) : The purchase of fortyfive *vēli* of land situated in Māmbākkachchēri *alias* Pavitramāṇikkanallūr and Mēlkūḍalūr *alias* Purushōttamaṉ-nallūr, constituent of the hamlet Āṉāṅgūr *alias* Rājarājanallūr in Rājarāja-vaḷanāḍu for (a) the provision o food-offerings to god Ūruḍaiperumāḷ with the specified quantity of rice to be distributed to *Viṟṟuirundār* (lines 97-98, local residents ?) and *dēśāntarigaḷ* (line 98, pilgrims) and (b) the remuneration of specified quantities of paddy, totalling 30 *kalams* per day, and gold at specified rates to different categories of students and teachers of whom the former partook *uttamāgram* (line 106, excellent food) in the feeding service called *Gaṅgaikoṇḍaśōḷan*, instituted in commemoration of the king's success in bringing (water of the river) Gaṅgā after defeating the kings of Uttarāpatha.

The present record is very important for the study of the cultural history of South India, specially from the point of view of the history of education and religion, since it is one of the few inscriptions[3] found to contain valuable details about the working of an educational institution attached to a temple, where Vedic subjects in the main as well as Sanskrit Grammar and Philosophy were taught, and the mode of conduct of worship in temples.

[1] It may be noted in this connection that another record of this king viz., *A. R. Ep.*, 1916-17, No. 334, engraved on the west and south walls of the central shrine in the same temple, is dated in the 25th year of his reign.

[2] [This expression evidently refers to the deity Narasiṁha in his *ugra* aspect.—Ed.]

[3] Some of the other important inscriptions bearing on the subject of ancient South Indian education are from Bāhur (above, Vol. XVIII, pp. 5-15 ; *SII.*, Vol. V, p. 516), Koṇḍuguḷi (above, Vol. XXXVII, pp. 190 ff.) Mālkāpuram *A. R. Ep.*, 1917, No. 94), Salōṭgi (above, Vol. IV, p. 60), Tirumukkūḍal (above Vol. XXI, pp. 220 ff.), Tiruvāḍutuṟai (*A. R. Ep.*, 1925, No. 159), Tiruvoṟṟiyūr (*A. R. Ep.*, 1912, No. 212) and Tribhuvaṉai (*A. R. Ep.*, 1919, No. 176)

The details of *Tiruchchennadai* (worship and food-offerings) to the god in the temple (lines 36-41) may be tabulated as follows :

TABLE 1

Details of *Tiruchchennadai*

Items	Quantity Required	Paddy required			Rate/Remarks
		Ka.	*Ku.*	*Nā.*	
1. Ghee (i) for 2 lamps (one *uri*) and, (ii) food-offerings (*amudu*) (one *ulakku*).	3 *ulakku*	—	3	—	One *ulakku* of ghee per one *kuruni* of paddy.
2. Vegetable dishes (*kari-amudu*) inclusive of pulse.	—	—	—	4	Four varieties, one *nāli* of paddy for each variety.
3. Curd	3 *nāli*	—	—	3	one *nāli* of curd per one *nali* of paddy.
4. Salt	—	—	—	1	—
5. Betel nuts	—	—	—	4	—
6. Rice	[illegible] *kuruni*	—	7	4	For three services a day at the rate of one *kuruni* of paddy for each. The quantity of paddy is calculated by the ratio 5 : 2 (*añjirandu vannam*) between paddy and rice.
		1	0	0	

Perhaps this record affords the earliest reference to the practice of the recitation of *Tiruvāymoli* (lines 35-36).[1] This practice, like that of the recitation of *dēvāram* hymns in Śaiva temples, seems to have become a regular feature in Vaishṇava temples in the succeeding period as the inscriptional evidence indicates.[2]

The fourth part of the record (lines 88-164) is by far the most important as it contains the details of the different categories of teachers and students and their strength, the various subjects of study, the remuneration paid to the teachers and allowance given to the students both in cash and kind and the conditions of remuneration to certain teachers. These details may conveniently be tabulated as below :

[1] *Tiruvāymoli* is the name given to Nammālvar's hymns included in the third section of *Nālāyira-divyaprabandham*. The name of a deity called Tiruvāymolidēvar occurs in an inscription of Rājarāja I Chōla (985-1012 A. D.) from Ukkal (*SII.*, Vol. III, p. 4).

[2] Mannārkōvil, Tirunelveli District (*A. R. Ep.*, 1916, No. 393), Tirumalāpuram, North Arcot District (ibid., 1906, No. 326), Tirukkōvilūr, South Arcot District (ibid., 1921, No. 343) and Triplicane, Madras District (ibid., 1903, No. 239).

TABLE II (lines 108-164)

Sl. No.	SUBJECTS OF STUDY	TEACHERS' REMUNERATION: Number of teachers	IN CASH: Rate	IN CASH: Total	IN KIND: Rate	IN KIND: Total	STUDENTS' ALLOWANCE: Number of students	Nature of students	IN CASH: Rate	IN CASH: Total	IN KIND: Rate	IN KIND: Total
1	*Ṛig-vēda*	3	½ *kaḷañju* each		Each [2 *ku*. 4 *nā*]* per day		75	Brahma-chāri	—	—	6 *nā* each per day	
2	*Yajur-vēda*	3	,,		,,		75	,,	—	—	,,	
3	*Chhandōga-Sāma*	1	,,		,,		20	,,	—	—	,,	*ka tū ku nā*
4	*Talavakāra-Sāma*	1	,,		,,	*ka* ·*tū* ·*ku nā*	20	,,	—	—	,,	16 2 2 4
5	*Vājasanēya*	1	,,	6 *kaḷañju*	,,	[2 0 1 0]	20	,,	—	—	,,	
6	*Baudhāyanīya : Gṛihya, Kalpa and Kāṭaka*	1	,,		,,		10	,,	—	—	,,	
7	*Atharva-vēda*	[1]	,,		2 [*ku*]* per day	[0 0 2 0]*	10	,,	—	—	,,	
8	*Rūpāvatāra*	1	,,		3 *ku*	0 0 3 0	40	,,	—	—	,,	
9	*Vyākaraṇa*	1	1 *kaḷañju* per chapter for 8 chapters	8 *kaḷañju*	1 *kā*. per day	1 0 0 0	25	chhāttirar	½ *kaḷañju* each (*ad hoc*)		1 *ku* 2 *nā* each per day	
10	[*Pūrva*-]*Mīmāṁsā i.e. Prabhākaram*	1	Do. for 12 chapters	12 *kaḷañju*	Do.	1 0 0 0	35	,,	,,	35 *kaḷañju*	,,	7 0 3 4
11	*Vēdānta* (*i.e. Uttara-Mīmāṁsā*)	1	....	....	1 *ka* 1 *tu* per day	1 1 0 0	10	,,	,,		,,	
	Total	15			26 *kaḷañju*	5 2 2 0	350			35 *kaḷañju*		24 0 2 0

Total of remuneration and allowances : in gold = 61 *kaḷañju* (see columns 4 and 11). Abbreviations : *ka*=*kalam*; *tū*=*tūṇi*; *ku*=*kuruṇi*; *nā*=*nāḻi*
in paddy = 30 *kalam* per day (see columns 7 and 13).

*Figures within star-brackets are tentatively restored since the details are wanting in the text (see line 135).

The text (lines 137-139) gives the figure 10560 *kalam* of paddy for the year of 360 days at the rate of 30 *kalam* per day. This is obviously a mistake for 10800 *kalam*.

From the above table it may be discerned that the college at Eṇṇāyiram had a total strength of about 15 teachers and 350 students. Of this, the majority of 11 teachers and 230 students belonged to the discipline of Vedic studies. Therefore it may be said that this college was essentially a centre of Vedic studies (*pāṭhaśālā*) attached to the temple, where all the four *Vēdas* were taught. The present record does not specify the two branches of *Yajurvēda, viz.*, the *Śukla* (White) and *Krishṇa* (Black) *Yajur-vēda*. But from the separate mention of *Vājasanēya* (line 110), the well-known recension of the *Śukla-Yajur-vēda*, it becomes apparent that the word *Yajurvēda* refers only to the *Krishṇa-Yajur-vēda*, the popular and wider study of which, as it may also be derived from the present record continues up to the present day in South India. The importance given to the study of the *Krishṇa-Yajur-vēda* is gleaned further from the mention of the study of the three well-known works of Bōdhāyana, *viz.*, the *Baudhāyana Grihya, Kalpa* and *Kāṭhaka* (lines 111, 134), which are *sūtras* belonging to the Taittirīya school of the *Krishṇa-Yajur-vēda*. No doubt, the word *Kāṭhaka* in this record should be synonymous with *Dharma*, since only the *Grihya, Kalpa* and *Dharma Sūtras* are chiefly known to have belonged to Bōdhāyana. Moreover the word *Kāṭhaka* is explained[1] as meaning '*Dharma-āmnāya*'.

The inscription under study mentions *Talavakāra-Sāmam* and *Chhandōga-Sāmam* among the subjects of study. This shows that each of the two important schools of the *Sāma-vēda, viz.*, of the Talavakāras and the Tāṇḍins, gained importaince for study at the Eṇṇāyiram college. The details of subjects of study for *Atharva-vēda are not given.*

The number of students and teachers respectively for the four Vēdic subjects are as follows : Seventy-five students and three teachers for *Rig-vēda* ; one-hundred-and-five students and five teachers for *Yajur-vēda* ; forty students and two teachers for *Sāma-vēda* ; and ten students and (obviously) one teacher for *Atharva-vēda*.

The subjects other than the *Vēdas* studied at the clollege at Eṇṇāyiram were *Rūpāvatāra, Vyākaraṇa* and *Vēdānta*. Of these, *Rūpāvatāra* was an elementary work on Sanskrit grammar, the authorship of which is ascribed to Dharmakīrti, whose identity and date are not well settled. The fact that in the first quarter of the eleventh century A. D., *Rupāvatāram* had already become so popular as to be prescribed for study in the Eṇṇāyiram college strongly weighs against ascribing this work to the twelfth century A. D.[2] or referring it to the middle of the 11th century at the latest,[3] and favours a much earlier date for this work.[4]

That *Rūpāvatāram* was taught widely all over South India in the 11th and 12th centuries is indicated by other epigraphic evidence as well.[5] The present record groups *Rūpāvatāram* with other Vēdic subjects that were studied by *brahmachāri* students (line 106-107), apparently juniors but however adolescent enough of age. These *brahmachāri* students were given an allowance of 6 *nāḻi* of paddy in contrast to the *chhātrar* (line 126), evidently senior students, who were given fixed allowance of 10 *nāḻi* of paddy per day in addition to a cash allowance of 1/2 *Kaḻañju* of gold. Of the teachers, those who taught the Vēdic subjects and *Rūpāvatāram*,

[1] s. v., *Kāṭhaka* in Tārānātha's *Vāchaspatyam*.

[2] M. Rangacharya (ed.) *Rūpāvatāram*, Introduction.

[3] Above, Vol. XXXVII. p. 190.

[4] M. Krishnamachariar refers to a tradition by which Bhaṭṭa Nārāyaṇa and Dharmakīrti jointly composed *Rūpāvatāra* and assigns a date slightly later than 5th or 6th century A. D. to Dharmakīrti (*History of Classical Sanskrit Literature*, p. 733 fn.).

[5] *A. R. Ep.*, 1925, No. 159 from Tiruvāvaḍuturai, Thanjavur District; ibid., 1964, No. 358; above Vol. XXXVII, p. 190 from Koṇḍguḷi, Bijapur District; and *A. R. Ep.*, 1919, No. 176 from Tribhuvaṇi, Pondicherry State.

were paid the lowest viz., 2 *Kuruṇi* and 4 *nāḻi* of paddy per day, which is still 3-1/3 times more than that of the junior students or double that of the senior students. Besides, an *ad hoc* payment of 1/2 *Kaḻañju* of gold, as made for the senior students, was made to them. The teachers of *Vyākaraṇa* and *Prabhākaram* were paid in paddy nearly four to five times as that of the teachers of Vēdic subject or *Rūpāvataram*. It is significant to note that the teacher of Vēdānta did not receive any remuneration in gold but the quantity of paddy given to him was 25 per cent more that that of the teachers of *Vyākaraṇa* or *Prabhākaram*.

From the mention of the eight chapters of the *Vyākarāṇa* (line 141), it may safely be concluded that it was only the *Sūtrapāṭha* or *Ashṭādhyāyi* of Pāṇini that was prescribed for study for the senior students at Eṇṇāyiram. *Prabhākaram* (lines 123-124, 129) is the work of Prabhākara Misra (c. A. D. 650-720)[1] commenting[2] on the *Mīmāmsā-sūtra-bhāshya* of Śabarasvāmin. It is one of the important systems of *Pūrva-Mīmāmsā*. By *Vēdānta*, (lines 125, 130) perhaps the *Āraṇyakas* and the *Upanishads*, as constituting *Uttara-Mīmāmsā*, was meant. The fact that in the first quarter of the 11th century A. D., works on both the *Pūrva*-and *Uttara-Mīmāmsā* were studied in a college sttached to a Vaishṇava temple becomes significant for the history of the Vaishṇava philosophy prior to the *Viśishṭādvaita* school propounded by Rāmānuja.

The temple to which the college was attached, is stated to be located in the centre of the village. The gift-lands are said to be in Māmbākkachchēri *alias* Pavitramāṇikkanallūr and Mēlk-kūḍalūr *alias* Purushōttamaṉ-nallūr, hamlets of Rājarājanallūr. The record also gives the details of the boundaries of the gift lands. All kinds of taxes on the gift lands including *veṭṭi* and *amañji*, with the exception of *mā-tūṇi* and *māp-padakku*, were exempted by the king. The only signatory of the record is Tiruvēṅkaḍam *alias* Karuṇākarapriyan, the *madhyastha* of Śri-Śembiyaṉmahādēvichchēri. The endowment was left to the protection of the residents of Teṉ-chēri called Śri-Vīraṇārāyaṇa-chaturvēdimaṅgalam. **Rājarāja-chaturvēdi-maṅgalan** (line 3) is no doubt identical with the modern village Eṇṇāyiram in Villupuram Taluk, South Arcot District, Tamil Nadu, The temple, whose name is given in the record as Naḍuvil-Tirumuṟṟam Rājarāja-viṇṇagar, is the same as the Aḻagiya-Narasiṅgaperumāḷ temple, where the present record is engraved. Of the other places mentioned in the record, **Anāṅgūr** may be identified with the village of its namesake in the same Taluk.

TEXT[3]

1 Svasti Śrī[||*] Tiru maṉṉi vaḷarav=iru-nila-maḍandaiyum poṟ-chayap-pāvaiyum śirt-tani-chchelviyu[m*]

2 taṉ-peru[n-d]ēviyar=āgi iṉb=uṟa neḍud=uyar[4]ū ḻiyuḷ Iḍaituṟai-nāḍun=tuḍa[r*]-vaṉa-vēli-ppaḍar Vaṉavāsi-

3 yum śuḷḷi-śūḻ-maḍiṭ=Koḷḷippākkaiyum naṇṇaṟk=aru-muraṇ Maṇṇaikkaḍakkamum poru-kaḍal=Īḻatt=arai-

4 śar-tam muḍiyu[m*] āṅg=avar dēviyar=ōṅg-eḻil muḍiyu[m*] muṉṉ=avar [pa*]kkaṟ=Teṉṉa[va*]r vaitta sundaramu[ḍi*]yum=Indiraṉ=āramun=teṉ-ḍi-

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[1] Vāchaspatimiśra's *Tattvabindhu*, ed. by V. A. Ramaswami Sastri, Annamalai University Sanskrit Series, No. 1936, p. 34.

[2] Two commentaries called *Laghvī* and *Bṛihatī* were written by Prabhākara Miśra, p 36),. Perhaps both these were taught in the Eṇṇāyiram college.

[3] From impressions.

[4] Read *neḍid*.

5 raiy=Īḻa-maṇḍala-muḻuvadu[m*] eṟi-paḍaik-Kēraḷa[ṉ*] muṟaimaiyiṟ-śuḍuṅ=kula-daṉam=āgiya palar puga[ḻ*] muḍiyuñ=cheṅkadi[r*] mālaich=chaṅg=adi[r]-

6 vēlait-tol-peruṅ-kāvaṟ=pal-paḻan-tīvuñ=cheruviṟ=chiṉavil=irupa[t*]toru=kāl=araśu-kaḷai-kaṭṭa Paraśurāma[ṉ*] mēv=aru-Śāntimaṟ-ṟiv=ara-

7 ṉ-ka[ru]di iruttiya śem-poṟ-ṟirut-tagu-[muḍiyu]m [p*]ayaṅ=koḍu paḻi miga Muyaṅgiyil mudug-iṭṭ=oḷitta Śayaśiṅgaṉ-aḷappe-

8 rum-pugaḻōḍu piḍiyal= Iraṭṭapāḍiy-ēḻ-arai ilakkamum ṉava-ṉedik-kulap-peru-malaigaḷum vikkirama-vīrach-Chakkarakkōṭṭamu-

9 m mudir-paḍa-va[ḷ]ḷai Madura-maṇḍalamuṁ kāmiḍ[ai*]-vaḷai[y] Nāmaṇaikkōṇaiyum veñ[chi*]lai-vīrar Pañjappaḷḷi-

10 yum pāś=aḍaip-paḻaṉa-Māśuṇi-dēśamum ayarv-il-vaṉ-kīrttiy-Ādinagar-av[ai]yiṟ= chandi-raṉ tol-kulatt=Indira[ra*]daṉai viḷaiy=amark-kaḷa-

11 ttu[k] kiḷaiyōḍum piḍittup=pa[la]-dana[t]toḍu niṟai-kula-danak-kuvaiyum kiṭṭ-arum śēṟi-mu[ṇai] Oṭṭaviḻaiyamum[1] pū-surar śēr-[nal]-

12 Kōśalai-nāḍum Ta[ṉ]mapālaṉai ve[m*]-muṉai aḻittu vaṇḍ=urai-śōlait-Ta[ṉ]ḍaput-tiyum

13 Iraṇaśūraṉai muraṉ-uṟat=tākkit=tikk=aṉa[i*]-kīrttit Takkaṇa-LāḍamumGov inda-[chanda*]ṉ mā=iḻind=ō-

14 ḍat-taṅgāda-śāral Vaṅgāḷa-dēśamun=toḍu-kaḻal-śaṅguv=ōḍ[2]=aḍal-Mahipāḷaṉai veñ-chama-

15 r-viḷāgat=añchuvitt=aruḷi oṇ-ṭiṟal yāṉaiyum p[e]ṇḍir-paṇḍā[ramu*]m nittira(la)-neḍuṅ-ka

16 ka[3]ḍal-Utti[ra*]-Lāḍamum veṟi-malart-tīrttatt=eṟi-puṉal Gaṅgaiyum alai-kaḍa-[l] naḍvuḷ pala

17 kalañ-cheluttich=Chaṅgirāmaviśaiyōttuṅgapaṉman=āgiya Kiḍ[ā]-

18 ratt-araiyaṉai Vāgaiyamporu-kaḍa[ṟ] kummak(mbak)kariy oḍum=agappaḍutt=uri-

19 maiyil piṟakkiya peru-nedip piṟakkamum [ā]rtt=avaṉ=[aga*]-nagar-[p*]pōrt-to-

20 ḻil vāśalil [vich]chādira[tt]-tōraṇamum mo[y*]tt-oḷi[r*]p-puṉai-ma[ṇi]p-pudavamu-

21 ṅ=kaṉa-maṇik-[kadavamum niṟai] [Śrī]viśaiyamun=tu[ṟ*]ainīr-ppa]ṇṇaiyum Vaṉmalaiy=ū-

22 rum ā[ḻ*]-kaḍal-agaḻ-śāḻ Māyiriḍiṅgamum kalaṅ=kāvalviṉai Ilaṅkāśōkamu[m*] kāpp=[u]ṟu=niṟai-puṉal

23 mā-Pa[p]pāḷamum [kā]val-am=purisai Mēvilipaṅgamu-

24 m viḷai[ppa*]ndū[ṟ=u]ḍai vaḷaippa[n]dūruṅ=kalait-takkōrpugaḻ-Talai-

[1] Read *vishaiyamum*.

[2] Read *sang-oḍ°*.

[3] This letter is unnecessary.

25 ttakkōr-pugaḻ-Talai[1]t-takkōlamum tīd=amar-val-viṉai Mā[dama]-

26 liṅgamu[m ka]llāmuri [kaḍun-tira]l=llāmuri-dēśamum tēṉak-

27 ka-[v][ā*]r-poḻil mā-Nakkavāramun=toḍu-kaḻar(ḍaṟ) kāvaṟ=kaḍu-murat-Kaḍāra-

28 [mum] māp-poru-taṇḍār=koṇḍa kōp-**Parakēsari van[ma*][r=āṉa]Uḍai-**

29 **yār śrī-Rājēndraśōḻa-dēva[rkku]** yāṉ[ḍu] [. .]...du

30 **Jayaṅkoṇḍaśōḻa maṇḍalattu** brahmadēyam taṉiy=ūr

31 Śrī-**Rājarāja-chaturv[ē]dimaṅgalattu** mahāsabhaiyōm

32 chandirādityavaṟ niṟka Uḍaiyār śrī-Rājēndraśōḻadēva-

33 r śrī-bhujaṅgaḷ varddhikka namm=ūr naḍuvil tiru-muṟṟam Śrī-

34 Rājarāja-vi[ṇṇa]garil mahā-[gh]ōramāy eḻund=aruḷi-niṉṟu tiruv-ārādaṉai koṇ-

35 ḍ=aruḷukiṉṟa paramasvāmigaḷ ūr=uḍaip-perumāḷukku nāṅgaḷ tiruch-che[n*]naḍaikku[m] Ti[ru]vāy-

36 moḻi-viṇṇappa[ñ*]-[che]yyavēṇḍum nibandha[ṅ]gaḷu[kkum*] tiru-nundā-viḷakku iraṇ-ḍukku ne-

37 yy=uriyum amudukku ney uḻakkum=āga ney mūv=uḻakkukku nellu muk-kuṟuṇiyu-[m*] paruppu uḷḷiṭṭa kaṟi-amu-

38 du nālukku nellu nāṉ[2]-nāḻiyum tayir-amudu munnāḻikku nellu[3] muṉ-nāḻiyum-upp-amudukku nellu

39 nāḻiyum aḍaik-kāy-amudukku nellu nā-nāḻiyum amudu-śeyd=a[ru]ḷa pōdu ariśi kuṟuṇiy-āga

40 nāḷ oṉru[k*]ku ariśi muk-kuṟuṇikku añj=iraṇḍu va[ṇ*]ṇa[t*] tāl eḻu-kuṟuṇi nā-nāḻiyum=āga

41 .kku nelluk=kalattukkum Tiruvāymoḻi viṇṇappañ=cheyvār nālvarkku pērāl

42 nāḷ oṉṟukku nellu muk-kuṟuṇikku nilam mūṉṟu-māv=āga nilam araiyē-iraṇḍu=māv=āga

43 nāṅgaḷ kuḍutta viḷai-nilam=āvadu Āṉāṅgūr=āṉa Rājar[ā*]ja-nallūril Śrī-Kēraḷap-[peru]vadi[kku*] kiḻa-

44 kku Śrī-Kaṇṇa-vāykkāllukkut=teṟku añjāñ-kaṇṇāṟṟu mudaṟ-chadi[ra]-

45 m araiyē i-

46 raṇ[ḍu*]-māvum [idu] ti-

47 ruch-cheṉ-na-

[1] This passage is redundant.
[2] This letter is unnecessary.
[3] Expressed by symbol.

48 ḍaikku iṭṭa ni-

49 lam=āvadu ā-

50 ṟāṅ-kaṇṇāṟṟu

51 mudaṟ-śadiraga[1] a-

52 raiyēy=iraṇ-

53 ḍu-māvum āga

54 nila[m*] o[ṉ*]ṟē-nā

55 ṉgu-māvum [| *]

56 ivv=āḻvār vaitt=aruṟu[2]

57 liṉa maḍama[2] ttil uṇṇu[m]

58 Śrivayiṇṇavar iru-pat-

59 taiyvarkku iṭṭa nila-

60 m=āvadu

61 ivv=āṟāṅ=kaṇṇāṟṟu=iraṇḍāñ=chadiram araiyē i-

62 raṇḍumāvum añjān=kaṇṇāṟṟu iraṇḍāñ=[chadiram*] araiyē ira-

63 ṇḍumāvum āga maḍap-puṟam oṉṟē nāṉgu māvum [|*] iv-

64 v=āḻvār Āṇi Aṉuḻat-tirunā(ḷ)[2]ḷukku tiruk-kōḍip-puḍavai-

65 y=uḷḷ iṭṭa aṟṟai-nāḷ varai aḻivukku poṉ kaḻañjum tiru-vi[ḷa]-

66 kk-eṇṇai nāḷ ēḻukku poṉ iru-kaḻañ[ju*]m iṉ-nā[2] (1)ḷil śēvikku[m*]

67 Vaiyishṇavarkkum Tādarga(ḷ)[2]ḷukkum āga uṇbār āyiravark-

68 ku nāḷ eḻḻ[2] ukku nel aṟupadiṉ-kalamum ivv=āḻvār girāma-prada(ta)[2]l-

69 kshiṇattukkut=tirut-tēr-ēṟi aruḷu-nāḷ iyāchakar[k*]ku tiyāgattukku[m*] p-

70 rasādikkum pariśaṭṭaṅgaḷukku[m*][3] poṉ aiṅ-kaḻañju[m*] śā[t*]tiy=aruḷu

71 tirup-pariśaṭṭam iraṇḍukku poṉ kaḻañjum uṟsava[ttu] aindu perun-

72 tiruv-amudukku-

73 m uttamap-paḍi-

74 kkut=tiru-mañja-

75 ṉattukkum po-

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[1] Read *śadiram*.

[2] This letter is unnecessary.

[3] *kku* is written below the line.

76 ṉ araik-kaḻañju-

77 m tirup-paḷḷit-

78 tāmattukku po-

79 ṉ araik-kaḻañ-

80 jum āga it-ti-

81 ru pra[stha]ttukku[1]

82 koṇḍ-aruḷiṉa

83 nila[m*] ivv=āṟāṅ-ka-

84 ṇṇāṟṟu mūn-

85 ṟāñ=chaduram

86 araiyev[2]-

87 iraṇ[ḍu*] mā-

88 vum [||*] ivv=ū-

89 r(r)uḍaip-pe-

90 rumāḷ munb=amu-

91 du śeyd=aruḷukiṟa

92 paḍi pa[ñ]gu-nāḻil

93 ariśi kuṟuṇi-nā-

94 nāḻi ēṟṟi pōdu

95 kuṟuṇi-nā-nāḻi

96 āga ariśi tūṇi-

97 nā-nāḻiyum viṟ-

98 ṟ=i[ru]ndār[k*]ku pa[ṅ*] gu aiñjum diśāndri-

99 tigaḷu[k*] ku[3] pa[ṅ] gu naṉ-nālu[k*]ku

100 pōdu ariśi nā-nāḻi amudu śe-

101 yd=aruḷavum i[v=ū]-

102 [ri]l [i]p-pe-

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[1] The intended reading was perhaps *Utsavattukku*.

[2] This letter is unnecessary.

[3] Read *dēśāntarigaḷukku*.

103 rumāḷ Uḍaiya[ā*]r śrī-Rājēndraśōḻa-dēvar uttarāpada[1]tha-bhūpati-

104 yarai jayi[t*]t=ariḷi[2] yuddh=ōtsava vibhavattāl Gaṁgrā(gā) parigraham pa[ṇ*]ṇi-

105 Y=ariḷiṉa Gaṁkai-koṇḍa-śōḻan=eṉṉum=tiru-nāmattāl it-tiru-muṟṟattil

106 vaitt=aruḷina uttam=āgram Gaṅgai-koṇḍa-śōḻanil uṇ-

107 ṇum [a]ṉait[tu] vēdamum apū[rva]mum ōdum brahmachā-

108 rigaḷil ṛigvēdam-ōduvār eḻu-patt=aiñjum Yajur-vēdam- ōduvār

109 eḻu-patt-aiñjum [Cha]ndōkara[3]-Sāmattukku irupadum Talavakāra-s[4] Sā-

110 ma[t*]tukku irupadum Vājasa[ṇa]ya[t*]tukku irupadum Atharvattukkup=pa-

111 ttum Baudhāyanīyam Gṛihya-kalpamumṅ(mum) Kāṭa[ka]mu[m*] [o]duvār[k*]ku pattu[m]-

112 apūrvam ōdum brahmachārigaḷ iru-nūṟṟ-muppadin[ma*]rum Rū-

113 pāvatāram

114 kēḷppār nā-

115 ṟpadiṉmarum=ā-

116 ga iru-nūṟṟ=e

117 ḻupadiṉma[r]-

118 kkuk=kalam on-

119 ṟinukku nel-

120 lu aṟu-n[ā*]ḻiyu-

121 m Vyākaraṇam

122 kēḷppār iru-pa-

123 tt=aiñjum Pra-

124 bhākaram kēḷp[pā]-

125 [r] mup-pat=aiñjum Vēdāntam kēḷ[p]pa[va]r padinmar

126 āga ōttuk=kēḷkku[m*] chātragaḷ eḻupadukkum kalam-o-

127 ṉṟinukku nelluk-kuṟuṇi-iru-nāḻiyum vyākaraṇam

128 vakkāṇikkum nambikku nāḷ=oṉṟukku nelluk-ka-

129 [lamum] Prabhā[karam] vakkāṇikkum nambi[kku] nelluk-kala-

[1] This letter is unnecessary.
[2] Read °aruḷi.
[3] Read *Chhandōga*°.

130 mu[m] Vēdāntam vakkāṇippār oruttarkku nellu kalanē-

131 tūṇiyum Vēda[m*] apūrvam ō[du*]vi[p*] pār Ṛigvēda[t*]tukku mūva-

132 rum Yaju[r]-vēdattukku mūvarum Chhandōga-śāmattukku oruvanum

133 Talavak[āra*]-Sāmattu[kku] oruvanum Vājasanēya[t*]tukku oruvanum

134 Baudhāyanīyam Gṛihyamum Kalpamu[m*] K[ā] ṭakamum ōdu-

135 vip[pān] oruvannukku[m] āga ōduvippār upā[ddhy]āya[1]-

136 Rūpāvatāra[m] vakkā[ṇippāṇ] oruvanukku nellu muk-kuṟuṇiyu[m*]

137 āga nāḷ=oṉṟukku nellu śrī-Rājarājan marakkālāl mu-

138 mu[2] ppadiṉ-kalattukku āṇḍu-vari nāḷ mu[ṉ]ṉūṟṟ=aṟu-pa-

139 dinukku nellu padin=āyira[t*] tu-aiṅ=ñūṟṟ= aṟu-padu-kalamum[3] Vyākaraṇam vakkā

140 ṇi[p*]pārkku ad[2] dhyāyattāl ōr muḍiy vakkāṇittāl poṉ kaḷañjā-

141 gap-poṉ asht=ādhyāyattukku poṉ eṉ-kaḷañjum [Mī] māṅsai vakkā-

142 ṇippānukkum adhyāyattāl poṉ kaḷañjāga dvādaś=ādhyāyattukkup-

143 poṉ paṉṉ-iru kaḷañjum vēdam apūrvam ōduvikkum upādhy[āya*]r-u-

144 ḷḷiṭṭa padaṇiruvarvarkkum[4] Rūpāvatāram kēḷp[5] vippāṉ

145 pērāl poṉ araik=kaḷañj=āgap-poṉ aṟu=kaḷañjum Vyākaraṇa-

146 mum Mīmaṅśaiyum Vēdāntamum kēḷkku[m*] Chāttira[r*] eḻu-padinmarkkup-

147 pērāl poṉ arai-[k]kaḷañj-āgap pa[t]ṭa mudal-poṉ [muppatt]=aiṅ-kaḷañjum

[1] The continuity of the record at this point is not traceable. Obviously a few lines are wanted here.

[2] This letter is unnecessary.

[3] The quantity 10560 *kalam* is a mistake for 10800 *kalam*.

[4] Read : *padin=oruvarkkum*

[5] This letter is redundant.

148 āgappa[ḍi] mudal-poṉ aṟu-pattu-oru kaḻañjukkum ko-

149 (ko)[2]ṇḍa nilam piḍāgai Rājarāja-vaḷanāṭṭāḍu(ṭu) Āṉāṅgūr-ā-

150 ṉa Rājarājanallur=ōḍum=aḍainda Māmbākkach-chēriy=āṉa

151 Pavittiramāṇikka-nallūril[1] lum Mēlk-Kūḍalūr

152 āṉa Purushōttamaṉ-nallūri(l)[1]lum ivv=āḻvār Koṇḍ-a-

153 ruḷiṉa nilam nā[ṟ*]-patt=ai-vēliyum=āvadu śrī-Pañchavaṉ-

154 mādēvi-vadikkuk kiḻakkum Chaṇḍēśuvara-vā[y*]kkālukku[t*]-

155 te[ṟ*]kkum Tiribhuvaṉamādē[vi*]ch-chaturvvēdimaṅgalat[tu*] ellai-

156 [k]kum Kaḷḷakkuttūr ellaikkum āga i-v=iraṇḍ=ūr el-

157 [lai]kku meṟkum Aṟiñjyap-pēr=āṟṟiṉ teṉ-karait- tuṇḍam=agappaḍa-

158 [Mu]ñ=āṟṟukku vaḍakkum naḍuvu paṭṭa nilattil(ttil)[3] ivv=āḻvā[r]-

159 [vā]ṇḍāṉ=i[ḍai] i-dhanmam śuṭṭi vilai koṇḍ=aruḷina nilam nāṟ=pat-

160 narpat[3] t=ai vēliyilu mumu[3]m Pavitramāṇikka-nallūrilum Pū

161 rushanārāyaṇa=na[l*]lūrilum kuḍi-irundu i-nilamu mu[1]m kuḍigaḷai

162 veṭṭi amaiñji uḷḷ=itta [uḻav=i]ṟai śuṭṭi mā-tūṇi māp-padakk=a[l*] ladu maṟ-

163 ṟ=oṉṟum kāṭṭap=peṟār=eṉṟu tiru=āṇai-kuṟi Uḍaiyār śrī-Rājēndraśōḻa-

164 dēvar tiru-v[ā][y*]-moḻind=aruḷa namm=ūr paripālik-kiṉṟa Kāḷi-Ekāmranārum=
irukka

[1] This letter is unnecessary.

[2] The continuity of the record at this point is not traceable. Obviously a few lines are wanted here.

[3] These letters are redundant.

165 ip-parisu śeydō[m*] mahā-sabhaiyōm [1*] karai-pōndu-paṇittu Śrī-Sundaraśōḷa chchēri

166 Veṇṇichcheṭṭu Gaṇasvāmi-kramavittap=paṇiyāl Śrī-Śembiyan-mādēvi-ch-

167 chēri madhyasthan Tiruvēṅgaḍam=āṉa Karuṇākarapriyaṉeṉ[1]

168 i-dharmman teṉ-chēri Śrī-Vīranārāyaṇach-chaturvēdi-maṉgalattā-

169 r-rakshai [||*]

[1] Read *eṉ-ivai°*.

No. 35—UDEGOLAM MINOR ROCK EDICT OF ASOKA

(*2 Plates*)

P. R. SRINIVASAN, MYSORE

The **Minor Rock Edict of Aśoka**[1] edited below was discovered in March 1978 at a place called **Uḍegoḷam** in Siruguppa Taluk, Bellary District of Karnataka State. The discovery was announced in the *Indian Express* (Bangalore Edition), dated 5-3-1978 by Dr. M.S. Nagaraja Rao, Director of Archaeology and Museums, Government of Karnataka, Mysore. In this report only one boulder with inscription was stated to have been discovered. Later on in the same newspaper dated 11-3-78, this announcement was elaborated and in it was stated that one Shri Shaik Shahavali was responsible for bringing the existence of this inscription to the notice of the Director mentioned above. Action was taken by me immediately to send Dr. M. D. Sampath, Deputy Superintending Epigraphist and Shri N. Nanjundaswamy, both of the Dravidian Inscriptions section of my office to visit the place and copy the inscription. They did so on the 9th and 10th of March 1978, and copied the same. In the course of their work they discovered another boulder at the place, about 40 m, away from the other boulder with an inscription in similar characters, whch was not previously noticed and reported anywhere, and they copied it on the 10th March 78. The reports about the discovery of the second inscribed boulder on the 12th March 78, and attributing it to Shri Shaik Shahavali (*Indian Express*, Bangalore edition, dated 15-3-78 and *Deccan Herald*, Bangalore, dated 15-3-78) and to the joint team of the officials of the Department of Ancient History, Karnataka University and the Archaeological Survey of India (*Madras Mail*, dated 17-3-78) are incorrect. As will be seen below, the inscription discovered by my officers is the first part of the edict of which the inscription discovered and reported earlier forms the second part.

The site where the inscribed boulders are found is nearly 5 km from Tekkalkōṭe and to the south of Tekkalkōṭe-Uḍegoḷam road. The rocky outcrop of granite locally called Eṟemaṭṭi (red hillock), one of the seven *maṭṭis*, lies at a distance of 3 km, to the south of Niṭṭūr[2] in the same Taluk where in July-August 1977, a Minor Rock Edict of Aśoka was discovered, and to the East-South-East of Uḍegoḷam village at a distance of 1.6 km. Boulder No. II, (discovered first) slopes from North to South, and the inscribed portion on it covers an area of about 4.5 m by 1 m. Boulder No. 1 (discovered by my office) is a small outcrop of granite and the writing on it covers an area of about 2.80 m by 1.20 m. This Boulder No. I has six lines of writing while Boulder No. II has seven lines of writing. But the writing on both boulders has suffered much damage, the one on Boulder No.I being more damaged than that on the other. Though, as has been stated above, the texts on both the boulders form one Minor Rock Edict of Aśoka, it is interesting to note that as at nearby Niṭṭūr, here also, half of the edict upto the date portion is engraved on one boulder and the rest on another boulder. The reason for this is not far to seek. The text being long and the letters bold and big, and there being no wide rock-surface, the scribe could not accommodate it on a single boulder. So, he had resorted to split it into two parts, and distributed them one on each of the two boulders, as was done by the scribe at Niṭṭūr.

[1] The macron over *e* and *o* is not used in this article.

[2] Above, Vol. XXXIX, pp. 149 ff and plate.

2 DGA/78

The lines of writing are not aligned properly on Boulder No. II, and here the last three lines consist of letters which are less bold and thick than the letters of the first four lines. The **characters** of the edict are roundish in shape and they are similar to those of other edicts of Aśoka found in this region. The **language** and **orthography** of the record are also similar to those of the edicts at Eṛṛaguḍi, Rājula-Maṇḍagiri and Niṭṭūr. Here, however, *r* is changed to *l* in *yathālahaṁ* (lines 11-12), which is a characteristic feature of the Magadha dialect.[1] It may be mentioned that this feature is also met with in the Niṭṭūr Edict also.[2] *N* is changed to *n* in some places (*kāleṇa*, line 2 ; *mahāptaṇ=eva*, line 3) and *t* is changed to *v* in two places *viz.*, *apāchāvaiye* (line 11) for *apachavitaviye*, and *pavativāviyaṁ* (line 12) for *pavatitaviyaṁ*. The expression *hem=eva* (line 12) occurs in Eṛṛaguḍi and Niṭṭūr texts also, and its use in these versions has to be considered as a special linguistic feature. Another important point noticed in the writing is the mark of punctuation, in the form of a vertical *daṇḍa* put after some phrases. This is present in more places in the writing on Boulder No. I, while it is met with only at some places in the writing on the other boulder. The presence of similar *daṇḍas* are known only from the Kālsī Rock Edicts Nos. V and XI-XIII[3] and from the Mahāsthān tablet inscription.[4]

This is **another version** of **Minor Rock Edict** of **Aśoka**, and its text is very much similar to the one at Niṭṭūr.[5] But here, the order of the wording is changed in some places and phrases are missing from some contexts. Nevertheless its purport remains the same. As we have stated while editing the Niṭṭūr edict, the texts on both the boulders are to be taken as forming a single record, and so if the inscription on one or the other boulder was not discovered the available text will remain incomplete. The **importance** of this Edict lies in the fact that here too the name *Rājā Asoko* occurs. This increases the number of places where the name of Aśoka occurs to four, the other places being Maski, Gujaṛṛā, and Niṭṭūr. At Niṭṭūr it occurs twice. The name *Rājā Asoko*, in the present case, is followed by *Devānaṁpiya* whereas at Niṭṭūr it is not so. At Maski[6], it is given as *Devānaṁpiyasa Asokasa* and at Gujaṛṛā[7] it is given as *Piyadasino Asokarājasa*. This Minor Rock Edict has been sufficiently discussed with texts and translations in this journal[8] as well as in the *C. I. I.*, Vol. I (1925), pp. 173 ff. So, here we are content with giving its salient features and the text.

First Boulder

TEXT[9]

1 [10] .na, . .ṇaṁ hakaṁ upāsake | (III) no tu kho[11] [bā]ḍhaṁ pa . . husaṁ [| *]

2 . ...[12] cha me pakaṁte | (V) imınā chu kāleṇa amisā[13]

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[1] Above, Vol. XXXII, p.4.

[2] Ibid , Vol. XXX IX, p text lines 3-4 on Boulder No. II.

[3] *C.I I* , Vol.I (1925), pp 32, lines 40-44, and plate facing p.44.

[4] Above, Vol. XXI, plate facing page 85.

[5] Ibid . Vol. XXXIX, pp. 149 ff.

[6] *C I.I.*, Vol 1 (1925), p.174, line 1.

[7] Above, Vol. XXXI, p. 209, line 1.

[8] Above, Vol. XXXI, pp.212 ff, Vol XXXIII, pp.4 ff; Vol. XXXIX, pp. 149 ff.

[9] From impressions.

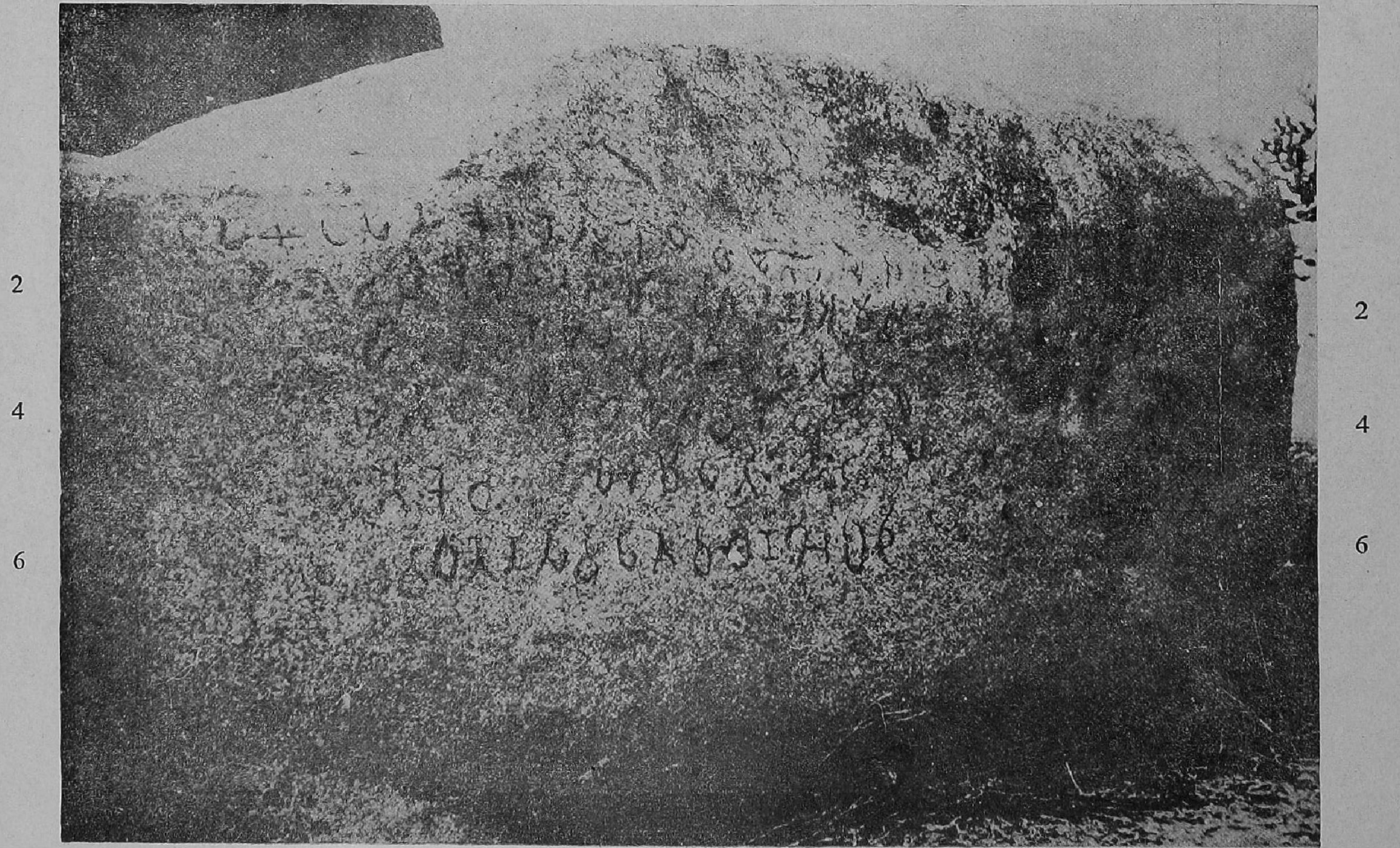
[10] Here the passage (I) *Devānampiye hēv-āha* [| *] has been completely erased.

[11] After this '*ekam sanvachharem*' are the words met with in Eṛṛaguḍi (above, Vol. XXXII, p 6, line 2), and *bādham* is not found.

[12] The passage '*s-ātireke chu kho savachhare yam mayā samghe upayite* 'is completely lost here.

[13] The passage '*ye munisā devehi te dāni misibhūtā* [| *] (V) *pakamasa*' is lost here completely.

UDEGOLAM MINOR ROCK EDICT OF ASOKA
First Boulder



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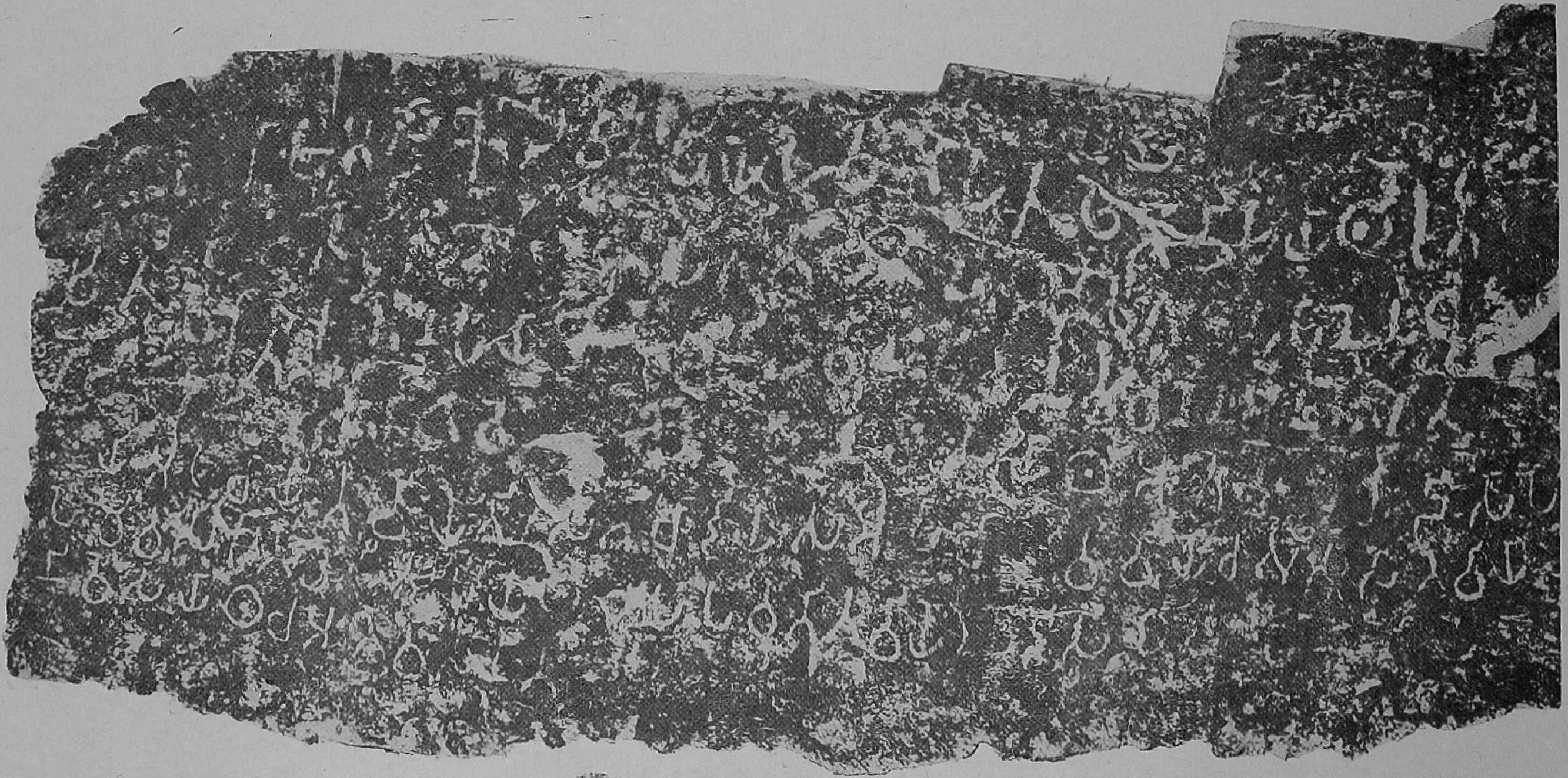
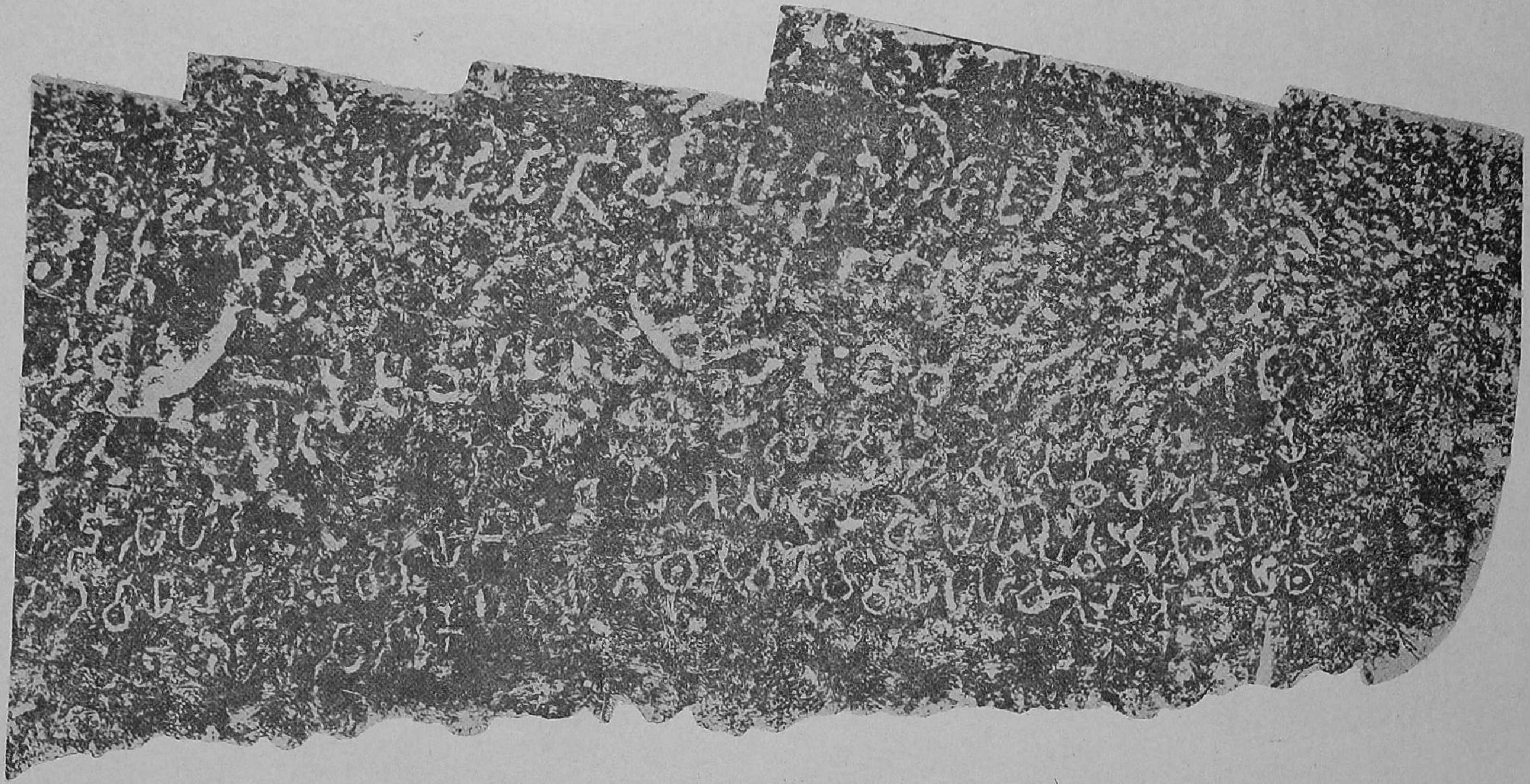
UDEGOLAM MINOR ROCK EDICT OF ASOKA

Second Boulder

Left Half



RIGHT HALF



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3 .... hi iyaṁ[1] [। *] (VI) [2]mahāpataṇ=eva sake[3] [sa?] dhetave ।

4........... (IX) etāya [iyaṁ][4] athāya sāvaṇē sāvāpite[5]

5 [6]......... .[ṭhı]thiko[7] cha iyaṁ pakame hōtu (XI) iyaṁ cha a[the]

6 [8].. .... [sā]vaṇe sa(sā)vapite vyutheṇa [200] 50 6 [। *]

Second Boulder

TEXT[9]

7 I) **Rājā Asoko Devānaṁpiye** hevaṁ[10] āha tath[ā] ānāpayā(yi)thā[। *] (II) rājūka se ānapayisiti [। *] (III) jānapadaṁ cha jana[ṁ*] rathikāni [। *]

8 IV) mātā-pıtusu [susū]sitavi[ye] [। *] (V) hevam=eva ga[ru]su[11] [। *] (VI) prānesu cha dayita[viye][12] [। *] (VII) ı[me] dhaṁma-gunā pā(pa)vatitaviyā [। *] (VIII) he-

9 va[ṁ] tuṁphe rajūka ānapayātha .. ni **Devānaṁpiyasa** vachanena [। *] (IX) ānapayitaviaya .. ta ha[ma]va [। *] (X) ānapayātha hevaṁ bāṁhan[ā]ni [cha] ha [thıy-ā]rohā-

10 nı cha kāranakāni cha yug-ācha[riyāni] [। *] (XI) [he]vaṁ uive[sa]yātha aṁtevā-[si] yādisā porānā [pakıti] [। *] (XII) tadisā .... susūsitaviye ti । iya[ṁ]

11 (XIII) iyam apachāyitaviye ti । (XIV) sa āchāriyasa apāchāvaviye cha susūsitaviyā । (XV) [yathā vā] a(ā)chāriyasa nāti.tasu[pi] ya[thā]lahaṁ pavatitaviye tı[। *]

---

[1] The word *phale* said to have been "omitted after this by the scribe or engraver through oversight" (ibid., note 13) at Eṛṛaguḍı, is not found here also.

[2] The words '*no hiyam*' have been omitted here.

[3] The passage '*khudakena pi pakamaminena vipule svage-ārā* is missing after this, perhaps due to the oversight of the scribe or the engraver; or ıt is here introduced after the letter *ve* which seems to be followed by the letter *khu*°

[4] In other places *cha* ıs found instead of this word which is put after *athāya* at Eṛṛaguḍi, etc.

[5] At Eṛṛaguḍi etc , *sāvite* is put instead of *sāvāpite*.

[6] The passage '*athā khudaka-mahalakā imaṁ pi pakameva amtā cha me jānevu chira*°, is erased here.

[7] At Eṛṛaguḍı, etc., '*chira-ṭhitikā*' ıs seen.

[8] The passage '*vipulaṁ pi cha vaḍasitā aparadhiyā dıya-ḍhiyaṁ*' seems to have been lost.

[9] From ımpressions.

[10] This word is given at the beginning of the line in the Eṛṛaguḍi text (ıbid., p.7).

[11] The verb *susūsitaviye* is omıtted here after this.

[12] The sentence '*sache vataviye*' is omitted after this.

12 XVI) hem=eva sa [aṁ]te[vā]sisu pi yathālahaṁ pavatitaviye (|) yādisi por[ānā] pakiti [| *] (XVII) yathā iyaṁ sātireke puvaya tathā pavativā(ta)viya[ṁ] | (XVIII) heva[ṁ] tumphe ānapayāthā(tha)

13 nivesayātha cha aṁtevāsini ti[| *]

No. 36.—A COPPER-PLATE RECORD FROM MAHOBA

(*1 Plate*)

P. R. SRINIVASAN, MYSORE

The copper-plate record[1] edited below has been listed as item E 58 by Pandit Hirananda Shastri on page 38 of Part I of the *Catalogue of Archaeological Exhibits in the United Provinces Provincial Museum*, Lucknow. There, the findspot of the inscription is stated to be **Mahōbā Fort** and that it was forwarded evidently to the Museum at Lucknow, by the Collector of the Hamirpur District in 1898.[2] The plate is thin measuring 56 cm long and 20 cm high. It has writing on both the sides. There are 8 lines of writing on the obverse and 12 lines on the reverse. The plate has suffered damage at the top as well as at the bottom. Except for a line or two at the top and bottom of the reverse side, the record is legible as the writing is bold. This record has been the subject matter of a paper entitled "Agrarian Potentates in the Katchar in the 13th century in the light of the Kasrak Copper-plate inscription", presented at the recent Indian History Congress Session held at Bhubaneswar in the last week of December 1977.[3] The treatment of the record in the above-mentioned paper is wanting in several respects. Besides, the record contains some interesting pieces of information on the social life of the time to which it belonged. It is, therefore, dealt with here in detail.

The **characters** of the inscription are Nāgarī which is regular for the period. Vowels like *a* (lines 3, 4 etc.), *ī* (line 2), *v* (line 19), *u* (lines 7, 12, 18) occur. Among the consonants, *ṣ* is written in two forms while the others are normal. The **language** is corrupt Sanskrit much influenced by local dialect. The words *guḍāṁtapatraṁ* probably vulgo of *gūḍhānta-patram* (private deed, and *shaḍtriṁśaty-ādāya* written also as *shaḍtriṁsatyā* and *shaḍtriṁsa* (thirty-six kinds of privileges ?) are of lexical interest.

The record contains **eleven dates**. The first date is **V. S. 1283, chaitra śu. 11, Tuesday** corresponding to **1277 A. D., March 30,** and the last date is **V. S. 1339 (current), Chaitra śu. 9, Thursday** (i. e. **1282 A. D., March 19**). It is evident that this is a record of transactions covering a period of 55 years and that it was committed to writing on 1282 A. D., March 19.

On the obverse the record refers to only one transaction probably done on the first date viz., 1227 A. D., March 30, in the reign of **Suratāṇa-Samasadīna** otherwise called **Iltutmish** who is known to have reigned from 1210 A. D. to 1236 A. D.[4] He is described as *Paramabhaṭṭāraka* which indicates his imperial status. In the first line of the reverse the name of the Suratāṇa is damaged beyond recognition but since the date occurring here viz., 1234 A. D. March 14 falls within the reign-period of the same Samasadīna (Iltutmish); here also this ruler's name should have been given. Though the name of the ruler during whose

[1] This is registered as *A. R. Ep.*, 1962-63, Nos. A 51 and 52.

[2] *The Lucknow Provincial Museum Report*, 1898, p. 3.

[3] Dr. Z. A. Desai, Director (Epigraphy), Archaeological Survey of India, Nagpur was kind enough to send me a cyclostyled copy of the paper.

[4] *The Struggle for Empire*, pp. 130-35.

2 DGA/78

time the record was put to writing has not been stated, the last date viz., 1282 A. D. of the inscription falls in the reign of Balban.[1]

The deed recorded on the obverse is stated to have been concluded when Suratāṇa-Samasadīna, whose imperial status has been indicated by the titles *Paramabhaṭṭāraka* and *Shāhi*, was at Vōdāmayūtā which has been identified with Budaun in Uttar Pradesh. After giving the particulars of date and the mention made of ruler in line 1, there is a reference to a chief (*maluka*) named Istakhāra of the place Śēkhōjāṁmvāda in the *pratigaṇa* of Kasaraka in line 2. In lines 2-3, a money-lender named *Rā*(*Rāuta*) Chāchē, the son of *Rā*(*Rāuta*) Pāsala, of the Vāchchhila-gōtra and belonging to Kavaḍā-grāma is stated to have given his money. The exact amount lent by him is however not stated. The receivers of the money from him are then referred to in the following passages in lines 3-5. They were (1) Bhaṭṭa-Paduma, the son of Bhaṭṭa-Sulaṁgha, described as Brāhmaṇa-Tivāḍī belonging to the Bhāradvāja-gōtra; (2) Bhaṭṭa-Sulakhaṁha, son of Bhaṭṭa-Sulakhaṇa; and (3) Bhaṭṭa-Anaḍū, the son of Bhaṭṭa-Gaṅgēva(śa). These persons were residents of Muralī. They together gave the private deed obviously to the money-lender mentioned above. In lines 5-6, the amount of one *viśōpaka* besides the *shaḍtriṁśad-ādāyā* (some privileges ?) per village from the villages of Ikaḍāmvō, Vaṇēlī, Khēḍiā and Dhulēlī, all situated in the Nimōhāra-pratigaṇaka, is mentioned. Though the connection of the passages with the earlier one is not stated, it may be inferred from the context that the money and privileges from each of the villages which may have belonged to the *Bhaṭṭas* were intended to be given to the money-lender to discharge the debt the Bhaṭṭas owed him. In lines 6-7, the boundaries of the above-mentioned villages which seem to have formed a group, are given. They were-on the east was Vāuḍa ; on the south Ūna ; on the west Kāshtha-nadī ; and on the north Jēmaiḍa. The names of witnesses to the transaction are given in lines 7-8. They are Vipra-Jāsū ; Nigōhī- bhaṭṭa, Sahadēva and Pu[n]vāsu who were the sons of Dharamū, Bhaṭṭa, Vilhā-Bhaṭṭa, Lashamna and Mahaur [Mahidra]. They are stated to be *mahājanas* of Kasaraka. The writer of the record was *Paṁ* (*Paṇḍita*) Dēhūka.

The reverse also gives in the first line the name of the reigning king which ends in °dīna. The previous letters are difficult to read owing to the damage suffered by the plate here. The details of date are V.S. 1290, Chaitra śudi-13, Tuesday which correspond to 1234 A.D., March 14, f.d.t. ·20. The name of the king's representative which is also unfortunately damaged beyond recognition, ends in °phala. Here the same money-lender viz., *Rā* (*Rāuta*) Chāchē, the son of *Rā* Pāsala, of Vāchchhila-gōtra and belonging to Kavāḍā-grāma (Kavaḍā-grāma on the obverse), figures. Interestingly he is stated to belong to Rāuta-jñāti, which is already indicated by the initial *Ra*° placed before his name and the name of his father. This *Rā* Chāchē had given his money to a number of persons mentioned below on different dates under private deeds (*guḍānta-patra=gūḍhānta-patra*). Even here the exact amount lent by this person is not given. Four persons who received the amount on the above-mentioned dates are mentioned. They were *Mahaṁ* Rājū, and Bhōjū, both sons of *Rā* Sīḍha and of the Garga-gōtra who were residents of Kōligāmvē-grāma but perhaps originally belonging to Chōtpanā-grāma ; and Lohaḍa and Hōlē, both sons of *Rā*. Sūhava (line 11) are stated to have given the private deed.

Then in line 12, three villages are mentioned viz., Unā, Salēlī and Ḍhalhalā. In the same line mention is made of an amount of five *viśōpakā* together with the *shaḍtriṁśaty-ādāya*.

[1] Ibid., p. 155.

It is likely that the debtors were owners of the three villages and that they had pledged them on the above-mentioned date to the creditor for the amount to be paid from every village towards discharging their debt. The periodicity of the payment whether it is annual or half-yearly, is not however, stated. Further on, in the same line, the date V. S. 1298, Kārttika vadi 1, Sunday equivalent of 1241 A. D., September 22, is given and this passage is followed by the one in which Bhōjū, the son of Sīḍha is mentioned together with the amount 1½ *viśōpakā* and *shaḍtriṁśaty-ādāya*. This may be taken to mean that Bhōjū returned this amount on this date to the creditor. In line 13, the date V. S. 1299, Phālguna śudi, Tuesday equivalent of 1243 A. D., February 24 is given, followed by the passage mentioning *Mahaṁ* Rājū, Gājū, Bhōjū, Gāgū and Pālhē who were the sons of Sīḍha. They seem to have paid 1 *viśōpakā* together with *shaḍtriṁśatya* to the creditor on this date. In lines 13-14, the particuiars of date V. S. 1299, Chaitra śudi 8, Friday corresponding to 1243 A. D. March 30, Monday (not Friday), are given. This is followed by the passage mentioning the same group of persons viz., *Mahaṁ* Rājū, Gājū, Bhōjū, Gāgū and Pālhē, who were the sons of, *Rā* Sīḍha. They seem to have paid 1 *viśōpakā* together with *shaḍtriṁśatya* to the creditor on this date.

In lines 14-15 *Mahaṁ* Rājū and Pālhē, the sons of *Mahaṁ* Sīḍha and Siāura, the son of *Mahaṁ* Sahajū are mentioned who seem to have paid the amount of 3 *viśōpakā* together with *shaḍtriṁśatya*, to the creditor on V.S. 1299, Āshāḍha vadi 7 Wednesday corresponding to 1243 A.D., June 10. In lines 15-16, mention is made of the fact that on V.S. 1300 (current), Bhādrapada śudi 13, Saturday corresponding to 1243 A. D.,August 29, *Mahaṁ* Gāgū, the son of Sīḍha, paid the amount of *viśōpakā* together with *shaḍtriṁśatya*. In the same year i.e., V.S. 1300, but on Mārgaśira sudi 5 Wednesday corresponding to 1243 A.D. November 18, Mālhē, the son of *Rā* Dharamū, paid the amount of 1 *viśōpakā*. In lines 16-17, particulars of date viz., V.S. 1302, Pausha śudi 5, Monday equivalent of 1245 A.D. December 25, on which probably, Lōhaḍa, the son of Suhava, paid the amount of 1 *viśōpakā* together with *shaḍtriṁśatyā* are given. After this, it is stated that on V. S. 1307, Āśvina śudi 5, Wednesday, equivalent of 1251 A. D., September 20, f. d. t. .63 *Mahaṁ* Lōhaḍa, the son of Suhava paid the amount of 2 *viśōpakā*. In lines 17-18, it is given that on V. S. 1339, Chaitra śudi 9, Thursday corresponding to 1282 A. D., March 19, "Idaī, Sūdana and Madana, the sons of *Rā* Lōhaḍa, had given, with willingness, a private deed. It is not stated to whom it was given. But it may be inferrred that the same was given to the creditor *Rā* Chāchē. Here, however, the three villages viz., Una, Salēli and Ḍhalahalā are mentioned again and also the amount of three *viśōpakās*, probably the amount to be got from each of the three villages by the creditor. This will mean that the last mentioned persons had come into the possession of the villages and they belonged to the family of *Rā* Lōhaḍa mentioned in line 11 above. The debt, the family members, one of whom was Lōhaḍa, owed to *Rā* Chāchē, was not cleared even by V. S. 1339, the last mentioned date on this side, so that his three sons had again undertaken to repay it by pledging the villages to the creditor. The passage *ētē mahaṁ tishṭha[ṁ]ti ākāśē* meaning that 'these *mahants* remain in the air', at the end of line 18, may be taken to refer to the fact that the ancestors of the three last mentioned persons had died by the time the deed was put to writing in V. S. 1339. A passage in line 19 is somewhat damaged. It is followed by the passage which contains the names of villages and a river which formed the boundaries of the three villages mentioned above. These were Vāuḍū on the east, Saśi on the south, Kāshṭha -nadī on the west and Ikaḍāvo on the north. It will be found that of these boundaries, Vāuḍū and Kāshṭha-nadī figure as boundaries to the pledged villages mentioned on the obverse. Interestingly one of the pledged villages, viz., Ikaḍāvō on the obverse figures

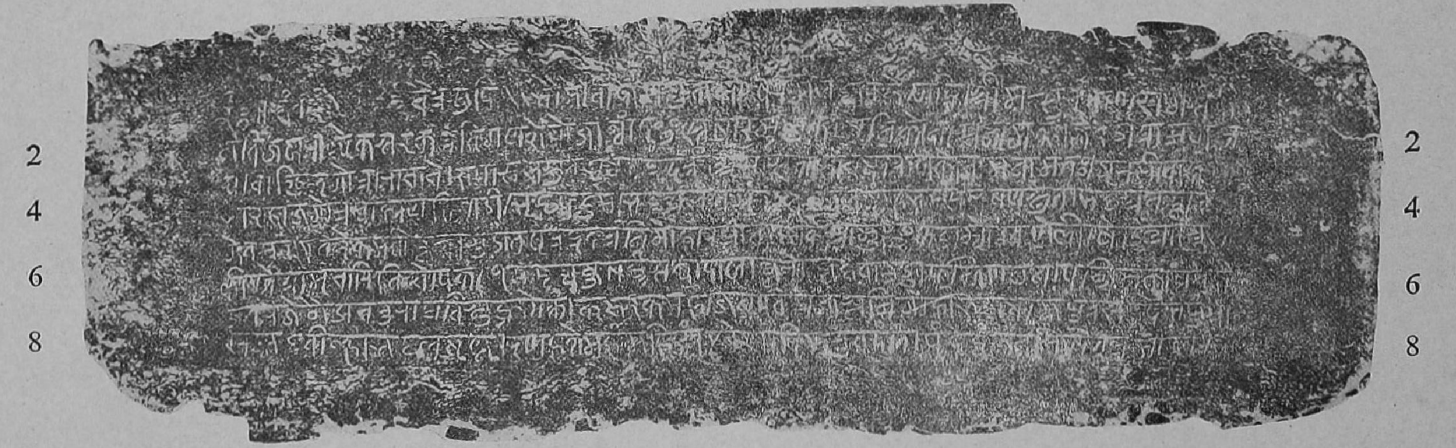
here as forming the boundary on the north of the three pledged villages. Only the second half of the writing in line 20 is preserved, the first half having suffered much damage. Even in the preserved portion, only the name of the writer or engraver can be read satisfactorily. It is stated here that *Paṁ* (*Paṇḍita*) Kuladhara wrote the deed (*pramāṇam*).

The importance of this inscription lies in the fact that it is a record of money transaction between *Rā* Chāchē and two groups of persons. According to the text on the observe *Rā*. Chāchē had lent money to a number of Brāhmaṇas who had perhaps pledged their landed property and had agreed for the repayment of the loan by paying a certain fixed amount probably at certain intervals. Although the duration of the interval is not mentioned, it was in all likelihood, annual. The transaction took place in V. S. 1283 during the reign of Sultan Samasadīna or Iltutmish. His representative stationed at Śēkhōjāmmṁvāda of the Kasakapratigaṇa was one Istakhāra who cannot be identified.

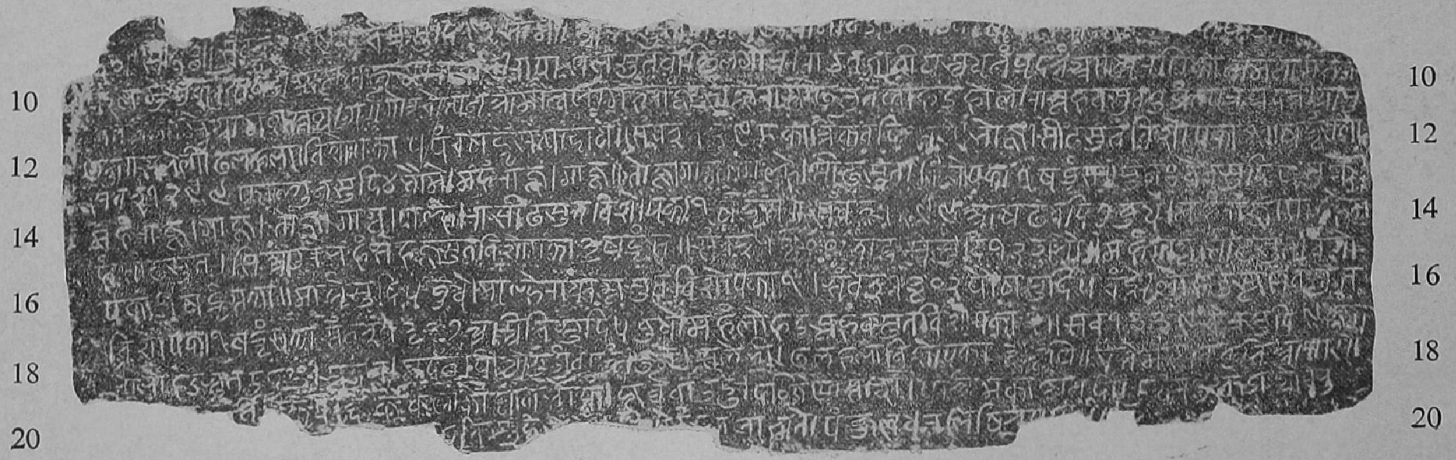
According to the text on the reverse, the same money-lender *Rā* Chāchē lent money to the members of two families who were also *Rāutas*. They were *Mahaṁ* Rājū and Bhōjū, the sons of *Rā* Sīḍha and Lōhaḍa and Hōlē, the sons of *Rā*. Sūhava. The title *mahaṁ* prefixed to some of them, together with the title *Rā*, shows that they were men of nobility, whose wealth had become so diminished as to drive them to go to *Rāuta* Chāchē for raising a loan after pledging their landed property in three villages, and after agreeing to repay the debt at a fixed rate probably annually The initial transaction took place in V. S. 1290 obviously in the reign of Sultan Iltutmish. The name of the Sultan's local representative is unfortunately not preserved. In the repayment of the loan by the debtors changes had taken place on different dates. In V S. 1298, Bhōjū, the son of Sīḍha, had agreed to pay a certain amount ; in V. S. 1299, *Mahaṁ* Rājū, Gāgū, Bhōjū, Gājū and Pālhē, the sons of Sīḍha, evidently the same person mentioned above, had agreed to pay another amount ; in a different month of the same year, the same people had agreed to pay a certain amount ; in another month of the same year, *Mahaṁ* Rājū and Pālhē, the sons of *Mahaṁ* Sīḍha and Siāura, the son of *Maham* Sahajū had agreed to pay a certain amount ; in V. S 1300, *Mahaṁ* Gājū, the son of Sīḍha had agreed to pay an amount ; in another month in the same year, Mālhē, the son of Dharamū, had agreed to pay some amount and in V. S. 1302, Lōhaḍa, the son of Suhava, had agreed to pay a certian amount. But it is stated that in V. S. 1339, Udaï, Sūdana and Madana, the sons of *Rā* Lōhaḍa, had given a private deed evidently pledging the same three villages, Unā, Salēlī and Ḍhalahalā which were originally pledged in V.S. 1290 This shows that even in V. S. 1339, the loan received by the members of this family earlier was not cleared and that, therefore, there arose the necessity for re-pledging the villages by the descendants of the original debtor. The reason for this is not known, but it appears that there existed in the 13th century, a practice or local law which prescribed a certain time limit for transactions of this type after which the pledge required to be renewed. In the present instance the original transaction took place in V. S. 1290, and the renewal of the pledge took place in V. S. 1339, the period between the two dates being over 49 years. Probably, the time limit for such transactions was 50 years then, and the money-lender being eager to get the life of the deed increased, had obtained its renewal even before the 50 years period expired. In the list of persons given above all appear to belong to the two families of which the heads were *Rā* Sīḍha and *Rā* Sūhava, except two persons one named Siāura, the son of *Mahaṁ* Sahajū (line 15) and Mālhē, the son of *Rā* Dharamū (line 16). The relationship of these two persons to the members of the families of Sīḍha and Sūhava is not clear. Probably *Rā*. Sahaj and *Rā* Dharamū were also related by blood to the others figuring here. As has

A COPPER PLATE GRANT FROM MAHOBA

OBVERSE



Reverse



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been stated above, the last mentioned date falls in the reign of Balban although this fact is not recorded in the text of the reverse.

A noteworthy detail relates to the *gōtra* of the money-lender *Rā* Chāchē. He is stated to belong to Vāchchhila-gōtra. On the other hand, the other *Rā tas* who had borrowed monev from him are stated to have belonged to Garga-gōtra. The *gōtra* name Vāchchhila is apparently a corrupt form of a *gōtra* like Vatsa.

The terms *viśōpakā* and *shaḍtriṁsaty-ādāya* are interesting. The former seems to be the same as *viṁśōpaka* a copper coin which was one-twentieth of the standard silver coin, while the meaning of the latter is not clear, although it might refer to certain privileges associated with the ownership of land in a village.

Of the many geographical terms occurring here Vōdāmayūta has been identified with Budaun in Shajahanpur District, Uttar Pradesh. Other places like Kasaraka-pratigaṇa, Śēkhōjāṁvāda, Kavaḍā-grāma, Muralī, Nimōhāra-pratigaṇaka, Ikaḍāmvō, Vaṇēlī, Khēḍiā, Dhulēlī, Vāuḍu, Ūna, Jēmaiḍa Kōligāmvē-grāma, Chōtpana-grāma, Ūnā, Salēlī, Ḍhalhalā and Saśi and the stream Kāshṭha-nadī are not easy to identify although they must also be looked for in the vicinity of Mahōbā.

Obverse

TEXT[1]

1 Siddhaṁ[2] || **Saṁvat [1283] Chaitra-sudi 11 Bhaumē | Vōd āmayutāyāṁ | Parama-bhaṭṭārakē [shā]hi | Śrīmat-Suratāṇa-Samasadī-**

2 **na**-vijāya-rajyē Kasaraka-pratigaṇa [Śē]shō(khō)- jāṁmvāda-Istashā(khā) ra-maluka[3] || Dhanikō nāma nāmataḥ | Kavaḍā -grāma -vāsta-

3 vya | Vāch[chhi]la-gōtra | Rā Chāchē | Rā[Pā]sala-suta [sva]dhanaṁ pradattaṁ | Asya sakāsā(śā)t Dhāraṇikō nāma nāmataḥ | Muralī-vāstavya

4 Bhāradvāja-gōtra-vrā(brā)hma[ṇa]-Tivāḍī | Bhaṭṭa-Paduma Bhaṭṭa-[Su]laṁgha-suta | Bhaṭṭa-[Su]lashaṁ(khaṁ)mha [| *] Bhaṭṭa-Salasha(kha)ṇa-suta | Bhaṭṭa-Anaḍū | Bhatta - Gaṁ—

5 gēva(śa)-suta | ētē (tair=ē)kamati [bhū]tvā guḍāva(nta)-patraṁ pradattaṁ [| *] Nimōhāra-pratigaṇakē grāmu Ikaḍāmvō | Vaṇēlī | Shē (Khē)ḍiā | Dhulē-

6 lī [|*] ētē grāmachāri viśōpakā 1 pṛithaku shaḍtriṁsa(śa)ty-ādāy-ādhunē | pū[r*]vvē Vāuḍu | dakshiṇa(ṇē) Ūna | paśchima(mē) Kāshṭha-nadī [| *]

7 uttara(rē) Jēmaiḍa | chatur-āgha(ghā)[ṭa*]-visu(śu)ddha-bhōktaṁ | Kasaraka-mahājana-vipra-Jāsū Nigōhi-bhaṭṭa | Dharamū-putra-Sahadēva | Pu[n]vā—

8 sū Bhaṭṭa-Vīlhā Bhaṭṭa-Lasha(kha)[m]na | . ha[tē] | mahaṁ Mahidraṁ ētē sāshi(kshi)mu(m=a)ru(nu)vadaṁti | Paṁ Dē[hū]ka(kē)na lishi(khi)taṁ pramāṇaṁ ||

[1] From impressions.
[2] Expressed by a symbol.
[3] Some scratches are seen on top of this letter.

Reverse

9 || [1]Siddh[i]ḥ || **Saṁvat 1290 Chaitra-sudi 13 Bhaumē** || Śrī..Su....dīna vi[ja]-[yarājyē] pā shā[hī]........shā....

10 phala muluk | Kavāḍā-grāma-vāstavya | Rā Chāchē | Rā Pāsala-suta-Vāchchhila-gōtra | Rāuta jñātīya svadhanaṁ pradattaṁ [| *] Asā(sya)[2] Dharaṇikō nāma nāmataḥ |

11 Kōligāṁvē-grāma-vāstavya | Garga-gōtru(tra)-Chōtpana-grāmānvalā(?) mahaṁ Rājū Bhōjū Rā Sīḍha-suta Lōhaḍa Hōlē | Rā Sūhava-suta guḍāṁta-patra[ṁ*] pradattaṁ | grāmu

12 Unā | Salēlī | Ḍhalahalā | viśōpakā 5 paṁcha shaḍtriṁsa(śa)ty-ādāya | saṁvat 1298 Kārttika-vadi | Ravau | Bhōjū | Sīḍha-suta viśōpakā | 1/2 shaḍtriṁsa(śa)tyā

13 Saṁvat 1299 Phālguna-sudi 4 Bhaumē | Mahaṁ Rājū | Gājū || Bhōjū | Gāgū | Pālhē | Sīḍha-suta | viśōpakā 1 shaḍtriṁsa(śa)tya | punaḥ Chaitra-sudi 8 Su(Śu) krē

14 mahaṁ Rājū | Gājū | Bhōjū | Gājū | Pālhē | Rā Siḍha-suta viśōpakā | shaḍtrimsa (śa) || Saṁvat 1299 Āsha(shā)ḍha-vadi 7 Budhē | mahaṁ Rājū | Pālhē ma-

15 haṁ Sīḍha-suta | Siāu[ra] mahaṁ Sahajū-suta viśōpakā 3 shaḍtriṁsa(śa) || Saṁvat 1300 Bhāda(dra)mva(pada) sudi 13 Śanau || mahaṁ Gāgū | Sīḍha-suta viśō-

16 pakā | shaḍtrisa(śa)tyā || Mārga-sudi 5 Vu(Bu)dhē | Mālhē Rā Dharamū-suta viśō-pakā Saṁvat 1302 Pausha-sudi 5 Chaṁdrē | Lōhaḍa Suhava-suta

17 viśopakā | shaḍtrisṁsa(śa)tya(tyā) | Saṁvat 1307 Asvi(śvi)ni sudi 5 Vu(Bu)dhē | mahaṁ Lōhaḍa Suhava suta visopakā 2 || **Sa(Saṁ)va[t] 1339 Chaitra sudi 9 Gurau**

18 Rā Lōhaḍa-suta Udaï | Sūdana | Madana | prītyō(tyā) guḍāṁva-patraṁ [pradaṭṭaṁ*] | Una | Salēlī | Ḍhalahalā viśōpakā tṛi(trī)ni || ētē mahaṁ tishṭha[ṁ]ti ākāse(śē)

19 ......[ni]. kē tra[ddi] kaikayākō thavā bhōktaṁ pūrvv[e] Vāuḍu | dakshiṇē Saśi paśchim[ē] Kāshṭha - nadī | uta(tta)ra(rē) Ikaḍā [m]ō chatu—

20 ....da vi[śu]ddhē.......vvalātmanē | Paṁ Kuladhara lishti(khi)ta-prra-[māṇa]ṁ ||

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[1] Traces of some letters or symbols are seen before this. Probably they represented the symbol for *siddham*.

[2] The word *sakāśāt* is left out here.

No. 37—SOME BRAHMI INSCRIPTIONS FROM GUNTUPALLI

(*2 Plates*)

P.R. SRINIVASAN, MYSORE

The inscriptions edited below are from **Guṇṭupalli** a hamlet of Jilakarragudem village in the Chintalapudi Taluk, West Godavari District, Andhra Pradesh. The place is situated near a forest and there is a hill called Nāgaparvata near it. There are several caves excavated into the hill. There are also several Buddhist *stūpas* made of lime-stone slabs, in this place, some of which are intact. The lime-stone pillars on which the inscriptions have been engraved are all *in situ* near the big *stūpa*, except one which is preserved in the store-room of the office of the Archaeological Survey at the place. The site has been known for a long time,[1] but in the nineteen sixtees it was again visited and some parts excavated by Dr. R. Subrahmanyam, the then Superintending Archaeologist of the Archaeological Survey of India, Hyderabad. In the course of this excavation he had discovered four pillars with inscriptions which are copies of one and the same text. These inscriptions have been published by Dr. Subrahmanyam in a monograph of the epigraphical series of the Andhra Pradesh Government, No. 3 entitled *Guṇṭupally Brāhmi Inscription of Khāravēla* (1968). This work was commented upon by Dr. D.C. Sircar, in the *Journal of Ancient Indian History*, Vol. III, pp. 30-36, with plate. Recently the site was visited again by Shri I. Kartikeya Sharma, Superintending Archaeologist of the Archaeological Survey of India, Hyderabad. He had dug out two other inscribed pillars. One of them has a Brāhmī inscription above and a Śālaṅkāyana record below.[2] The other one has a Brāhmī inscription. This office had visited the place in 1975 and copied some of the inscriptions one of them being of the king Sada.[3] On learning about the discovery of an interesting inscription of the Śālaṅkāyana dynasty, I sent my colleague Dr. M.D. Sampath, Deputy Superintending Epigraphist for Dravidian Inscriptions, to the place in 1978 for copying this inscription, as well as the other inscriptions. He was good enough to bring good impressions of these records on which the article is based.

I.—Inscription of the time of Mahārāja Sada

As has been stated above, a single text of the inscription is copied on all the four pillars found at the place. Each pillar is rectangular in shape and its front and back faces are broader than the faces on the sides. The top of the pillars is broken while at the bottom of each pillar there is a projection probably intended for insertion into a socket of another stone. Just below the writing on each front face there is a half-lotus medallion, of which the design is varied.

The **characters** of the record are Brāhmī. **Palaeographically** they have to be assigned to the early half of the second century B.C.[4] Here, however, the letters *ch*,*d*, *l* and *h* are peculiar in shape, not met with anywhere else. The letter *kh* too has an interesting form. So, the opinion of Dr. D.C. Sircar[5] that the alphabet has to be assigned to the 2nd

[1] A. Rea,

[2] This record is dealt with separately.

[3] *A.R.Ep.*, 1974-75, No. B 7.

[4] See Bühler's Palaeographical Tables, Plate III, Columns XXIII and XXIV.

[5] *J.A.I.H.*, Vol. III, pp. 33-34.

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century A.D., by comparing it with that of the Velpuru inscription[1] is not acceptable. For, the characters of the latter record are obviously of the 2nd century A.D. or still later, and they have little or nothing in common with those of our record. The language used here is Prakrit. The use of *kha* for *gha* in *Mahāmekhavāhana*[2] suggests that the language is Paiśāchi.[3]

The inscription which does not contain any date refers itself to the ruler siri-Sada who is described as *Mahārāja*, *Kalinga-Mahishak-ādhipati* and *Mahāmekhavāhana*. It is stated that his scribe (*lekhaka*) named Chula-Goma gifted a *maṇḍapa*, evidently a hall of which the pillars with this inscription formed part.

This record is important in many respects. Firstly the ruler siri-Sada (śrī-Sata)[4] is known for the first time from this. He is stated to be a Mahāmeghavāhana, i.e. belonging to the family of Mahāmeghavāhanas and *Mahārāja*. Mahāmeghavāhana is considered to be the founder of the royal house of Kaliṅga.[5] Khāravela of the Hāthīgumphā inscription is called a *Mahārāja*, and Mahāmeghavāhana, but he is also called a Chedi and his father and grandfather were respectively Vṛiddharāja and Kshemarāja, and the record is generally considered to belong to the middle of the 2nd century B.C.[6] Though Śrī-Sada of our record is also a Mahāmeghavāhana, he is not said to be a Chedi and his relationship with Khāravela is therefore not certain. The palaeography of the record suggests a date earlier than that of the Hāthīgumphā inscription. If this is so, then śrī-Sada may have to be assigned to an earlier period[7] than Khāravela, and as belonging to a collateral line which had no affiliation to the Chedi family. The fact that Śrī-Sada's scribe was making a gift at a place full of Buddhist antiquities shows that Śrī-Sada, unlike Khāravela who was a staunch follower of Jainism, was in all probability a patron of Buddhism, which before the time of Khāravela, must have been the popular religion in the Kaliṅga country too, just as it was in the coastal Andhra country.

Śrī-Sada was the lord of Kaliṅga and Mahishaka and also apparently the region in which the present-day Guṇṭupalli lies. Kaliṅga is known but the identification of Mahishaka is not certain although it must be contiguous to Kaliṅga. If this is so, then the north-western part of the present Andhra Pradesh which lay to the west of Kaliṅga may have to be considered as the territory that went by the name of Mahishaka at the time to which the record belonged. This will mean that Śrī-Sada, a Mahāmeghavāhana, enjoyed the lordship over these two countries, and after his disappearance from the scene of Kaliṅga, Khāravela, another Mahāmeghavāhana who was also connected with the Chedi royal house[8], became the ruler. From the fact that the latter is said to be the ruler of Kaliṅga, it is apparent that the Mahishaka country to its west went out of control from him. This was most probably the reason for Khāravela's military expedition to the western countries immediately after he became the ruler, to be precise, in the second year of his reign, his army during this expedition, going upto the

[1] Above, Vol. XXXII, plate facing page 86.

[2] The macron over *e* and *o* is not used here.

[3] *J.A.I.H.*, Vol. III, p. 32, note 4. Similar feature is met with in the word *lekhaka* (Lüders List, Nos. 209, etc.) and *leghaka* (ibid., Nos. 1149, 1291).

[4] *J.A I.H.*, Vol. III, p. 34.

[5] *The Age of Imperial Unity*, p. 212.

[6] E.J. Rapson, *Catalogue of the coins of the Andhra Dynasty*, etc. p. xvii. *Contra. The Age of Imperial Unity*, pp. 215-16 ; *J.A.I.H.*, Vol. III, p. 31.

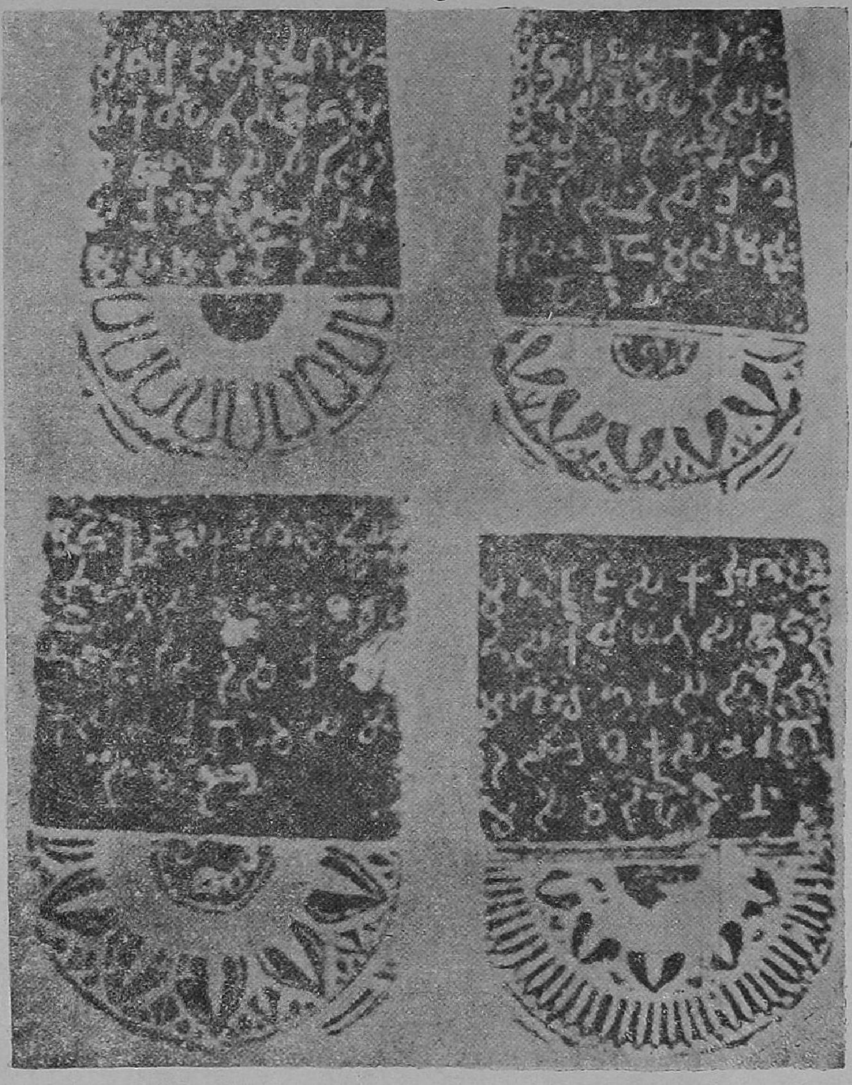
[7] *J.A.I.H.*, Vol. IV, p. 161 and note 16 where Dr. S. Sankaranarayanan has already suggested this.

[8] It may be remembered in this connection the instance of Samudra-gupta who was a Gupta and a daughter's son of a Lichchhavi ruler.

GUNTUPALLI INSCRIPTIONS

INSCRIPTIONS ON FOUR SIDES OF A PILLAR

A B

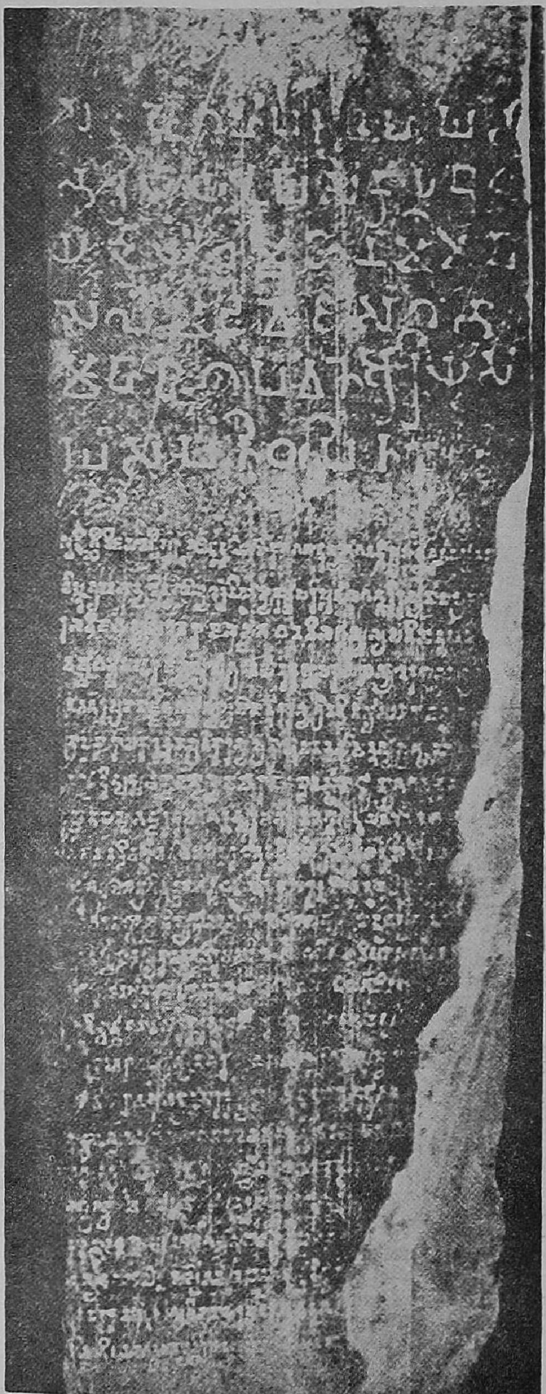


C D

From Photograph

INSCRIPTION ON ANOTHER PILLAR.

II



From Photograph

banks of the Krishnabenā (i.e., Krishṇā).[1] During this expedition Khāravela is said to have thought of Śātakarṇi who was no doubt a Śātavāhana ruler. This fact seems to show that Śātakarṇi may have been responsible for annexing the Mahishaka country to his growing empire, and this had provoked Khāravela to launch the expedition.

In view of the fact that Śrī-Sada was a ruler of Kaliṅga in the 2nd Century B.C., and that he belonged to the Mahāmeghavāhana family, it is not possible to connect him with Mānasada of the Velpuru inscription[2] of the 2nd century A.D. or of a still later time,[3] who was also not a Mahāmeghavāhana.

The inscription registers a gift of a *maṇḍapa* by Chula-Goma (Kshudra-Goma) who was the scribe of the ruler Śrī-Sada. The *mandapa* as has been stated above may have been only a hall, and its nature is not specified. The inscription does not also contain any indication as to the nature of the complex of buildings where the hall was put up. But since the extant *stūpas* and other ruins at the place are of Buddhism, the hall should also have been put up for the benefit of the Buddhists and others who visited the place. Though there is nothing in the record to indicate the faith of the scribe, the circumstantial evidence mentioned above would go to prove that he was a follower of Buddhism, and that he had, though not mentioned so, come from the capital of Kalinga to this place of pilgrimage where he had put up the hall.[4] Evidently this was a sacred place of Buddhism in those times, and as has been stated above, the place, in all probability, lay in the kingdom of his ruler.

Two territorial names occur here and they are Kaliṅga and Mahishaka. Their identification has been discussed above.

A

The texts of the four copies of the inscription are given below, and for the sake of convenience they are called *A*, *B*, *C* and *D*. The writing of copy *A* consists of five lines.[5] The space occupied by the writing measure 27cm × 25 cm.

TEXT[6]

1 Mahārājasa Kaliga-Mahi

2 sak-ādhipatisa Mahāme-

3 khavāhanasa siri-Sada-

4 sa le[khakasa] Chula-Go-

5 masa maṁḍapo dānaṁ [||*]

B

The writing of copy *B* consists of five lines, and the space occupied by it measures 30 cm by 28 cm. At the time of discovery the pillar was intact as can be seen from the illustration in the *A.P. Govt. Arch. Series*, No. 3. But subsequently the left side of the inscribed part of the pillar has been broken and missing as is seen from the impression copied by my office.

[1] *The Age of Imperial Unity*, p. 215.

[2] Above, Vol. XXXII, pp. 88 ff., and plate.

[3] Contra. *J.A.I.H.* Vol. III, p. 34. The title *Aira* borne by Mānasada may simply be an honorific meaning 'noble'.

[4] A comparable instance is afforded by the Udayagiri cave inscription of Chandragupta II, where Vīrasēna *alias* Śāba, the *sachiva* of the ruler, who was from Pāṭaliputra caused the cave temple for Śambhu to be done (*C.I.I.*, Vol. I, p. 35).

[5] At the time of discovery the writing here was preserved well (see plate in Dr. R. Subrahmanyam's monograph on this) but now it has been damaged.

[6] From impressions and plate in *A.P. Arch. Series*, No. 3.

TEXT[1]

1 Mahārājasa Kaliga-Mahisak-

2 ādhipatisa Mahāmekhavāha-

3 nasa **siri-Sadasa** lekha-

4 kasa Chula-Gomasa maṁ-

5 ḍapo dānaṁ [||*]

C

The writing of copy *C* consists of six lines and the space occupied by it measure 27 cm. by 27 cm. An orthographical peculiarity is met with here. Instead of *adhipatisa* the text reads *adhipadisa* (line 2), the softening of °*tisa* to °*disa* being probably due to Dravidian influence.

TEXT[1]

1 Mahārājasa Kaliga-

2 Mahisak-ādhipadisa Ma-

3 hāmekhavāhanasa

4 **siri-Sadasā**(sa) lekha-

5 kasa Chula-[Go]masa maṁḍa-

6 po dānaṁ [||*]

D

The writing of copy *D* consists of five lines and the space occupied by it measure 31 cm by 26 cm. This pillar which was intact at the time of the discovery, has been broken at its top and bottom left hand corners, and the first *akshara ma* of line 1 and the first *akshara ma* of line 5 have been damaged partly.

TEXT[1]

1 Mahārājasa Kaliga-Ma-

2 hisak-ādhipatisa Mahā-

3 mekhavāhanasa **siri-Sad-**

4 **asa** lekhakasa Chula-Go-

5 masa maṁḍapo dānam [||*]

TRANSLATION

[This] *maṇḍapa* is the gift of Chula-Goma, the scribe of *Mahārāja* siri-Sada, the Mahāmeghavāhana, the lord of Kaliṅga and Mahishaka.

II.—PILLAR INSCRIPTION

This inscription[2] is engraved on a big rectangular lime-stone pillar. At the top of the pillar a half lotus medallion is carved. This pillar was discovered in the monastery area at the *stūpa*-site near the caves at the place, during a recent excavation by Shri I. K. Sharma. The writing consists of six lines and the space occupied by it measures 37 cm by 27 cm. Below this, another inscription of the Śālaṅkāyana family is engraved which is dealt with in another article. The inscription under discussion is written in Brāhmī characters of about the 2nd

[1] From impressions.

[2] *A. R. Ep.*, 1977-78, No. B 41.

ANOTHER PILLAR INSCRIPTION

III

SIZE : One-third

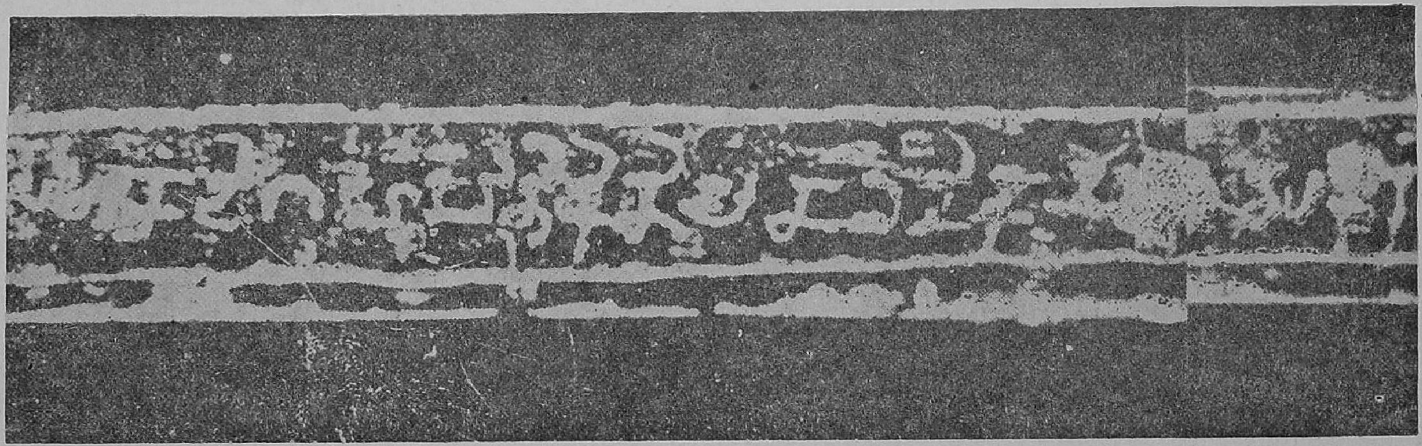
STONE SLAB INSCRIPTION

IV

SCALE : One-fifth

ANOTHER STONE SLAB INSCRIPTION

V



From Photograph

century A. D., regular for the period. Vowel *i* occurs in line 3. The letter <u>*dh*</u> has a triangular form (lines 2-3). The left bottom line of the letter *nā* in *māhānāga* ° (line 5), has been erased. The letter *ḷ* in the Sakuḷe (line 1) is noteworthy. The language is Prakrit, and the use of *maḍava* for *maṁḍapa* of śrī-Sada's inscription is noteworthy. Māhānāga ° is a mistake for Mahānāga°.

The inscription records that the pillar on which it is engraved is a *jasakhaṁbha* (*jaya khaṁbha*- pillar of victory), in the great stone-hall called Inaṁmi-mahāsela-maḍava, erected as a pious gift, in favour of the Buddhist community (Ariya-Saṁgha) of the Māhānāga-parvata by Budhā (Buddhā), a lay-worshipper (*upāsikā*) and the wife of the householder Haṁgha of Sakuḷe. The name of the hall is noteworthy. What Inaṁmi means is not easy to say. Probably it is the name of a place or of a family. The description of the pillar as *jasakhaṁbha* is interesting, and it does not mean anything more than that its erection was a pious act on the part of the donor. The name Mahānāgaparvata is met with in a few other Brāhmī records found at the place, and it evidently denotes the hill there. It is interesting to note that even today the hill is called by the name Nāgaparvata as has been stated above. Sakuḷe appears to be the place from where the householder Haṁgha hailed.

TEXT[1]

1 Sakuḷe gahapatino Ha[ṁ]gha[sa]

2 bhariyāya upāsikāya Budhā-

3 ya deyadhama Inaṁmi-mahā-

4 sela-meḍava jasakhaṁbhā(bha)

5 Mā (Ma) hānāgapavata Ariya-Saṁ-

6 ghasa patiṭhapita[ṁ] [|*]

III.—ANOTHER PILLAR INSCRIPTION

This inscription [2] is engraved on another pillar very similar to the one on which inscription No. II discussed above is engraved. This pillar was also discovered at the same place as the other pillar. This inscription consists of five lines of writing and the space occupied by it measures 38 cm by 15 cm. The letters are shallow and the impression is therefore smudged. The smudging is too much on the left side of the writing, due to which a letter is not at all clear at the beginning of each of the lines. The characters are Brāhmī of about the 2nd century A. D., but somewhat later than those of the inscription No. II above. The language is Prakrit. The word °*pati* occurring in compounds is spelt as °*pata* in two places (*gahapatasa, for gahapatisa*, line 1 ; °*patakānaṁ for* °*patikānaṁ*, line 4). The use of *maḍava* for *maṁḍapa* of śrī-Sada's inscription, and *thabha* for *khaṁbha* of inscription No. II above is noteworthy.

The inscription records the pious gift of a pillar (*thabha*) obviously the one on which it is engraved in the stone-hall (*maḍava—maṇḍapa*) on the Mahānāgapavata, together with a cave (*sa-ghara*). The gift was made by two persons. One was Naṭaga, who was the son of the householder of Kanaṁtarabu and the other was Saghākumā (Saghākumāri (?)—Saṅghakumārī), the daughter of the householder Sapasaga (Sarpasaṁga), a *cheṭa-pāchaka* (servant-cook). The gift was made in favour of the community called Doṇadanapatikas which is known for the first time from this record. The name Naṭaga appears to be a variant of

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[1] From impressions.

[2] *A. R. Ep.*, 1977-78, No. B 42.

Naṭaka. A person of this name is known from the Banavāsī Nāga-stone inscription.[1] Kanaṁtarabu seems to be the name of a place from where the householder, whose name has not been given here, hailed.

TEXT[2]

1 Kanaṁtarabu gahapata(ti)sa putasa Naṭaga-

2 sa cha cheta-pā[cha]ka- Sapasaga gaha[pati]-

3 sa duhu Saghākumāya cha Donadana-

4 pata(ti)kānaṁ Mahānāgapavate sela-ma-

5 ḍave thabho deya-dhamaṁ sa-ghara dānaṁ [||*]

IV.—STONE SLAB INSCRIPTION

This inscription[3] is engraved on a stone slab found in one of the caves near the stūpa-site at the place . It is now preserved in the store-room of the Archaeological Survey of India there. It is in one line and the space occupied by the writing measures 1 m 8 cm by 7 cm. The letters are neat and bold, each measuring about 6 cm high, the letter *a* being taller on account of its right vertical part. The characters are Brāhmī of the 1st-2nd century A. D., and it is therefore earlier than the inscription No. II dealt with above. Owing to the shallowness of the writing the impression has become smudged. At the beginning and at the end of the line some letters have been damaged very much and they cannot, thereofore, be made out. The language is Prakrit.

It records the gift of something (the nature of which can not be determined owing to the loss of some letters at the end), by the nuns who were the pupils (*aṁtevāsini*) of Budhi whose name was probably different but owing to the loss of some letters at the beginning it has not been preserved in full.

TEXT[4]

Budhino aṁtevās[i]n[i]na[ṁ*] bhi[khu]nina[ṁ*] dānaṁ [||*

V.— ANOTHER STONE SLAB INSCRIPTION

This inscription[5] is engraved on another stone slab discovered in one of the caves near the stūpa-site at the place. It is now preserved in the store-room of the Archaeological Survey of India, there. It is in one line and the space occupied by the writing measures 75 cm by 5 cm. Each letter is about 5 cm in height. The letters are slanting and tend to be cursive. The characters are Brāhmī of the 2nd century A. D. The writing is preserved well, except for some damage it has suffered at the beginning and at the end. The language is Prakrit. Owing to the damage of the letters at the end of the line the sense of the inscription cannot be made out completely. It refers to a person whose name begins with Mahā° who was a resident of Mahānāgaparvata.

TEXT[6]

Mahānāgapavata-nivāsisa Mahā........

[1] Lüders' List, No. 1186.

[2] From impressions.

[3] *A. R. Ep.*, 1977-78, No. B 43.

[4] From impressions.

[5] *A.R.E.P.*, 1974–75, No. B 8.

[6] From impressions

No. 38—THREE INSCRIPTIONS OF PARAMARA JAGADDEVA FROM KOLANUPAKA

(*3 Plates*)

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The three inscriptions edited in the following pages are from **Kolanupāka,** Bhuvanagiri Taluk, Nalgonda District, Andhra Pradesh. This place is well-known for its old temples and antiquities which testify to its former glory and importance. It has yielded many more inscriptions.[1] The records under study are for the sake of convenience, called *A*, *B* and *C*. Of these *A* has been published in *Andhra Pradesh Government Archaeological Series, No. 3* (*Kannaḍa Inscriptions of Andhra Pradesh*), .No *45*, pp. 57 ff., while *B* and *C* are published for the first time here. Several verses of *A* are repeated in *C*. All the three belong to the period of a single chief only. While *A* and *B* are dated in the same year and are almost identical in their contents couched in different texts, *C* is dated two years later than the former two and its grant portion is different.

The **characters** of inscriptions *A* and *C* are Kannaḍa and those of *B* are Nāgarī and they are regular for the period. The **language** of these records is Sanskrit, but for a few place-names.

The inscription *A*[2] is on a slab built into the wall of the main shrine of the Vīranārāyanasvāmin temple at Kolanupāka. It has 36 lines of writing which is well preserved. The record *B*[3] is engraved on a slab built into the inner side of the wall of the *maṇḍapa* in front of the main shrine of the same temple. It has 49 lines of writing in beautiful Nāgarī characters. Besides , at the bottom of the record and in the middle of lines 42-49, in a rectangular space, a standing figure of the god Vishṇu is sketched in outline. The deity has four arms, holding probably *chakra and śaṅkha* in the two upper hands, a lotus in the lower right hand and the *gadā* in his lower left hand. He wears the *kirīṭa-makuṭa*, a long *hāra*, a long *yajñōpavīta* reaching the knees and other ornaments. The feet are kept facing opposite directions. A circle representing the sun is engraved on the right side of the head of the figure and a crescent representing the moon is engraved on the left side. This figure probably represents the god Vīranārāyana of the temple which is its name or Jagaddēvanārāyaṇa referred to in the records. The inscription *C*[4] is incised on the four faces of a stone pillar lying in the compound in front of the Sōmēśvara temple of the same place. Owing to the breakage at the top of the third and fourth faces of the pillar, the writing in these places has been damaged. There are 107 lines of writing extant.

All the three records belong to the reign-period of the later **Chālukya emperor Tribhuvanamalla** (i.e, **Vikramāditya VI**) who is stated to be ruling from **Kalyāṇapura.** Of these, *A* and *B* contain the details of date, expressed in words, such as **Chālukya-Vikrama year 29, Tāraṇa, Chaitra, Pūrṇimā, Sunday, lunar eclipse,** which regularly

[1] See *A. R Ep.*, 1961-62, Nos. B 60-107.

[2] *A. R. Ep.*, 1961-62, No. B 89.

[3] Ibid., No. B 90.

[4] Ibid., 1966-67, No. B 3.

corresponds to **1104 A. D., March 13.** The record *C* contains the details of date, also expressed in words, viz., **Chālukya-Vikrama year[3]1, Vyaya, Vaiśākha śu. Akshaya-tritīyā, Sunday,** which regularly correspond to **1106 A. D., April 8.**

All the three inscriptions refer themselves to the rule of **Paramāra Jagaddēva,** as a subordinate of the above-mentioned Chālukya Vikramāditya VI. Two other records of this chief have been known, one from Jainad[1] and the other from Dongargaon.[2] While editing the latter record, Dr. V. V. Mirashi has dealt with several points pertaining to the history of this chief. The records under examination go to substantiate his points besides providing some additional points of interest.

The Paramāra family is called **Hutavaha-vaṁśa** (i. e. Agni-vaṁśa) in inscription *B* (verse 10). The same verse says that **Vairisiṁha** was born in it. He was followed by his son **Śrīharsha,** his son **Muñja,** his brother **Sindhurāja,** called **Sindhala** in inscription *A* and Siṁdala in inscription *C* and his son **Bhōja.** After Bhōja came **Udayāditya** who is stated to belong to Bhōja's family, But in inscription *A*, Udayāditya is said to be the son of Gōṁdala, a *pitrivya* or paternal uncle of Bhōja. Inscription *C* simply says that Udayāditya was the son of Gōṁdala who was a ruler after Bhōja. So, our inscriptions *A* clarifies the correct regulationship of Udayāditya, and consequently of Jagaddēva also, to Bhōja. In the light of this statement of the Jainad inscription[3] that Bhōja was *pitrivya* (i.e., paternal uncle) of Jagaddēva and the statement of the Dongargaon record[4] that Bhōja was the brother (*bhrātā*) of Udayāditya may be said to be not very accurate. Inscription *B* also states that Udayāditya had several sons of whom Jagaddēva was eminent. The information that he was obtained by Udayāditya, after the latter's propitiation of Śiva, as mentioned in the Dongargaon[5] inscription is not recorded here.

Regarding Jagaddēva's service under the Chālukya king Tribhuvanamalla, our inscriptions *A* and *C* say that he was brought out of affection, from Dhārā by the latter, and was given half of the Kuntala kingdom considering him to be his son. Inscription *A* further says that Jagaddēva helped the Chālukya ruler to become the lord of a vast territory. But inscription *B* says that Jagaddēva went to Chālukya king when the latter considered him to be his son (*dharma-tanaya*). The Dongargaon record[6] states that the Kuntala king considered him to be the first amongst his sons, and that he made him ruler of the southern part of his kingdom (*dakshiṇa-diś-ālaṁkāra*). The Jainad inscription, on the other hand, does not say anything about this matter. According to our inscriptions Jagaddēva is described not only as *Pratipanna-Karṇṇa* (subduer of Karṇṇa) but also as Hanumān (*B* line 33). He is also called *Maṇḍalēśvara* (*A*, line 31) and *Kumāramahāmaṇḍalēśvara* (*B*, line 43). Jagaddēva's prowess is compared to the three fires of *aurvva, pavi* and *dāva*, combined into one, and with this power, it is said that he was able to destroy the three forts of the enemies. Who these enemies were is not indicated in our records.[7] Probably they were the Kalachuris, the Andhras and the Karāṇṭas (i.e., Hoysaḷas). Inscription *B*, however, states that Chālukya king's enemy was Vallāla and that he was defeated by Jagaddēva who was riding an elephant (*B*, lines 35-36). This is elaborated in inscription *C* which states, in lines 60-67, that Jagaddēva rode the

[1] Above, Vol. XXII, pp. 54 ff.
[2] Ibid., Vol. XXVI, pp. 177 ff., and plate.
[3] Above, Vol. XXII, p. 60, text line 7.
[4] Ibid., Vol. XXVI, p. 183, text lines 2-3.
[5] Above, Vol. XXVI, p. 183-184, verse 7.
[6] Above, Vol. XXVI, p. 183, text lines 4-5.
[7] See ibid., p. 179 for a discussion on this.

elephant called Kāḷamēgha and when the Karṇṇāṭaka army was running hither and thither, he killed six thousand soldiers single-handed. These two statements go to substantiate the statement that the Chālukya king was pleased to give half of the Kuntala kingdom to Jagaddēva because he made it possible for the former to be the lord of the earth bounded by the *Lōkālōka* mountains (*A*, lines 24-25). The king Vallāla or Vallāḷa referred to in our inscriptions *B* and *C* was Ballāla, the son of Ereyaṅga, the Hoysaḷa.[1] Besides the victory over the Hoysalas, Jagaddēva, according to our inscription *C*, is said to have conquered the kings of Vēṅgī Dravila, Chakrakūṭa, and Āhirs, during his *digvijaya* campaign.

Inscription *A* refers to Sōmala, the son of Sāḍiga who was the son of Sīha belonging to Mahishapura in the Pāriyātra country. This Sōmala was holding the post of *Mahāsāṁdhivigrahin* and *Daṇḍanāyaka*. He is described as a *mahātmaṅ* (line 28). He caused the installation of Arkka (the sun), the *Grahas* (the planet), the *Mātṛikas* (the Saptamātrās) and Vishṇu, the lord of the town, all in Sōmēśvara or in the precincts of the temple of Sōmēśvara. He also installed the deities Buddha and Vāk (i.e., Sarasvatī), the former in front of the temple of Sālēśvara and the latter in the Īśāna-matha of the north. He also built the temple of Jagaddēvanārāyaṇa at Kollipāka, the capital of the territory ruled by Jagaddēva. It is for the maintenance of this temple and for worship and offerings of the deity that Jagaddēva made a gift of the income from Piriyapeṁbaruti-grāma of the group of twelve attached to the *paṭṭana* (town). The income of the village is stated to be 20 *pura-drammas*, meaning probably that the money was given by the town as a whole or the town administration, perhaps annually. Out of this amount, however, a sum of two *drammas* which was previously gifted to the deity Appēśvaradēva was excluded, leaving 18 *drammas* as the amount gifted to the deity Jagaddēvanārāyaṇa. The gift was made on the occasion of the lunar eclipse that occurred on the given date viz., Chālukya-Vikrama year 29, Tāraṇa, Chaitra śu. 15, Sunday corresponding to 1104 A. D., March 13. Besides this, gifts of oil, flower threads and flower garden at Niḍuṅgalūr, probably the same as Niduṅgalūr of inscription *B*, were also made to the temple by the chief. and also some rice-fields, though bought out of the gold of the temple, were made to be enjoined by the temple tax-free. There was also the gift of five, four. and three *Uttamaganachinnas* respectively for the first, second and last grades of lands from all the villages of Kollipāka-7000.

The text of inscription *B* is different from that of *A* but the purport is almost identical with that of *A* But the gift was made on the same occasion of lunar eclipse on the same date viz., 1104 A. D., March 13. The gift was made by Jagaddēva who is described as *Samadhigata-pañcha-mahāśabda* and *Kumāramahāmaṇḍalēśvara* for the purpose of maintenance of the temple and worship and offerings to the deity therein of Jagaddēvanārāyana built by him evidently the same temple at Kollipāka mentioned in inscription *A* above. Here the gift was the money income from the village of Peddapeṁbaru which was one of the twelve attached to the *pattala* (*paṭṭana*). The money income here is stated to be 20 *griha drammas*, meaning probably the amount paid perhaps annually by each household. It seems that this amount was originally assigned to the temple of Prāgaṇēśvaradēva of the village. Out of this amount, however, a sum of 3 *drammas* which was due to the king was excluded So, the balance of 17 *drammas* given by the households was by our record assigned to the Jagaddēva-nārāyaṇa temple A similar amount of 17 *drammas* paid by the *pura*, i.e., town or town administration seems to have been assigned to the same temple. Other gifts like the rice-fields bought from

[1] See above, Vol. XXII, pp. 58-59 for a discussion on this

out of the money of the temple treasury at the back side of the tank called Jagaddēva-mahōdadhi at Rāmalacheruvu village, a garden for growing useful fruit trees in the middle of a stream called Ūsharakuṇṭhī-nadi in Niduṅgalūra-grāma (perhaps the same as Niḍuṅgalūr of inscription *A*), the five, four and three gold coins, probably the same as the *uttamagaṇḍa-chinna* of inscription *A*, respectively for the first, second and last varieties of lands in each village, a certain quantity of oil by every oil-monger and three flower threads by every florist were also gifted to this temple, besides the village Maddigaṭlu of the Pullunūr 70 which was made tax-free.

The text of inscription *C* has some verses which are the same as found in inscription *A*. In *C*, the descriptive part is brief. The description of the exploits of Jagaddēva is detailed (*C*, lines 58-67) The gift recorded here was made by him who is described as *Mahāmaṇḍalēśvara* to the Traipurushadēvālaya and also to a temple of Brammēśvara and a *Maṭha* of Sōmēśvara, of which the particulars have been lost due to the damage suffered by the inscription at this place. These temples were caused to be built by Brammadēva-nāyaka, the son of Thakkaṇēnāyaka on the northern side of Sōmēśvara at Bhuvanagiri. The gift was made for the maintenance of these temples as well as for the worship and offerings of the deities therein, on the occasion of the Akshaya-tṛitīyā in the Chālukya-Vikrama year 31, Vyaya, Vaiśākha śu.3, corresponding to 1106 A.D., April 8. The gift consisted of the the village of Gōshṭhīpālu-grāma in Ālēṭi-kampaṇaka which was freed from being pointed at (by the officials) and freed from the payment of all taxes. It will be seen that the matter of the records *A* and *B* relates to gifts made to the Vishnu temple called Jagaddēvanārāyana, and the matter of the record *C* relates to the gift made to Śiva temples. It is interesting to note that the general Sōmala also built temples to Arkka, Grahas, Mātṛigana, Buddha and Vishṇu. It seems that there were already the temples of Sōmēśvara and Śālēśvara at Kollipāka.

Several **geographical names** occur. Of these Mount Arbuda is Mount Ābu of modern times. Lōkālōka mountains of inscription *A* are the legendary ones. Kuntala, occurring in all the records comprised of the northern districts of the present Karnataka State and the sourthern districts of Maharashtra. Kalyāṇapura is Kalyāṇ near Bombay. Dhārā is modern Dhār in Madhya Pradesh. Kollipāka occurring in *A* and *B* is the same as Kolanupāka, the findspot of these records. Piriyapeṁbaruti, Chiduku-cheṟuvu, Kaṭṭakrandi-vrayyadōna, Dudde-cheṟuvu, Eṟraṁguṁta, Kaḍitachattu-rāvi, Niḍuṁgalūr, and Rāmalacheṟuvu of inscription *A*, are yet to be identified. The Pāriyātra-dēśa of *A* was the country in the western Vindhyas, but Mahishapura in it is to be identified. Kāvēri, Gūrjjara, Mālava, Bhāgīrāthī, Kailāsa, Mahākāla (Śiva at Ujjain), Andhra and Tuṅgabhadrā of inscription *B* are well known. But Peddapeṁbaru, Rāmalacheruvu, Niduṅgalūra (probably the same as Niḍuṁgalūr of inscription *A*) Pullunūra and Maddigatlu-grāma of inscription *B* are to be identified. Vēṅgi, Draviḷa, and Chakrakūṭa of inscription *C* are well known. But the country of the Āhirs was probably Āhirwāḍa lying between Bhilsa and Jhansi.[1] Bhuvanagiri, is the same as Bhuvanagiri, the headquarters of the Taluk of the same name in which Kolanupāka is situated. Ālētikaṁpanaka and Gōshṭhīpāḷu-grāma are yet to be identified.

Inscription A.

This record commences with a symbol for *siddhaṁ* or *ōm*. Verse 1 praises the god Śrīnātha or Mahāvarāha and invokes his grace. In the next verse also the same god, here called by his other names like Kēśavamūrti, Ādipurusha and Nārāyaṇa is praised as the

[1] *Select Inscriptions* (1965), p. 474, note 1.

lord of the three worlds and one displaying in his hands lotus, conch, *chakra* and Kaumōdakī (i.e., the club) and his protection is invoked. Verse 3 describes the mountain Arbuda. In the next verse the same mountain is described as peopled by penance-doing *siddhas* and *munis* and by *kinnaras*. The next verse (verse 5) says that the mountain due to its being covered by the pollen looked like a golden one (i.e., Mount Mēru) often. Verse 6 describes that due to the presence of sheets of bees which had been attracted by the scent of the lotus flowers, even the day looked like night. The verse 7 refers to the Mānasa lake, *rāja-haṁsas*, etc. The next verse describes the lakes there and their water which wore a variegated appearance. In the next verse also the lakes are described as inviting, through the noise of the birds inhabiting them, the sky-roaming couples. Verse 10 describes the breeze blowing there in its three aspects of coolness, gentleness and fragrance. The next verse states that the mountain with the Kinnaris singing, with the waving of the Chamarī-deer, and with the presence of the sky-roaming women, appeared like kings. The verse 11 describes again, the mountain as if possessed of white umbrella, by the trees with white flowers on it, and so resembled a king. The likeness of the mountain to a king is further described in the next verse (verse 13). Verse 14 says that in that mountain which looked like the *tilaka* of the north, there was a renowned hermitage of the sage which looked like the second residence of Padmāsana or Brahmā, and which was full of men learned in all knowledge. Verse 15 describes the hermitage as full of a variety of grains and vegetation and as peaceful. Verse 16 states that in that hermitage the *agnihōtra* was performed in such a manner as to produce large quantities of smoke. The next verse(verse 17) continues the description of the hermitage stating that it was full of deer cubs and babies and pupils, which formed the real part of the place. How the monkeys helped the sage, how the birds with their wings fanned the *hōma* fire with devotion and how the animals naturally inimical to each other lived like friends in the hermitage is described in verse 18. The next verse praises the hermitage as possessing the treasure-house of *puṇya*, as full of compassion and as the seed of the Krita-yuga. Verse 20 states that the lord of the hermitage was Vasistha who was worshipped by the divine sages, who was eminent in discussing the principles of all the Vēdas and who looked like the second Chaturvaktra (i.e., Brahma). That his was the ultimate word in matters relating to *dharma* and *adharma*, he was the leader in the exegesis of the sacrifical lore, he was the giver of initiation to those good people aspiring for salvation, he had drawn into his self the activities of his sense-organs, he was the friend of all the sentient beings and he possessed the capacity born of meditation, of knowing the position of the past, present and future, is stated in verse 21. Verse 22 states that he created in the *hōma* fire a chief possessing unsurpassed valour who was capable of helping the sages in performing their ordained duties. The fact that he possessed a couple of quivers, and shone with a bow and so resembled the god Pināki who destroyed the three worlds of the enemies of the gods is described in verse 23. That this chief who was born from the fire-pit shone with the title *Paramāra* given to him by the sages on account of his interest in killing the opponents is stated in the next verse. Verse 25 states that the ruler Śriharsha, the moon incarnate, was born in this family which was the abode of jewel-like qualities, just as the moon was born from the ocean of milk. That he was adored by the subordinate rulers and that his fame reached the ends of the directions is made known by verse 26. Verse 27 states that he ruled the kingdom which gave him happiness both in this world and in the other world by means of the *dharma*, *artha* and *kāma*, that he pleased the gods and the Brāhmaṇas by means of *hōmas* and gifts respectively, that he filled his treasury with gold acquired through proper means for the benefit of the world and that he enjoyed all the proper pleasures together with his own subjects. At his going away to ex-

perience the fourth object desired by every man (i.e., *mōksha*, here meaning his death), his son Muṁja, who was an abode of very good qualities became the ruler of the world bounded by the oceans. This is mentioned in verse 28. Verse 29 states that he, after having ruled peacefully, after having constructed the city of Dhārā which rivalled by its riches the city of the gods, and after having received the title of *Vākpati* by his interest in the poets, reached the abode of fame (i.e., died). Verse 30 states that after him, his brother Siṁdhala became the king after vanquishing the opponents by his army which was built by his own valour. The next verse (verse 31) states that after him his son Bhōja who was no other than Madhyama-Pāṁḍava (i.e., Bhīma), who was a *Chakravarti*, who was a *sāhitya-vidyā-guru*, who was a mine of good traditions and valour and who fulfilled the desires of the righteous (*śishṭēshṭa-chintāmaṇi*) succeeded the throne. In the next verse his beauty, his destruction of the enemy rulers and his giving satisfaction to the poets are mentioned. Verse 33 refers to his father's brother Gōṁdala as devoted to him. The next verse (verse 34) states that to him was born king Udayāditya. Verse 35 describes that the fire (i.e., his son Jagaddēva) which emanated from him which was the combination of the three fires viz., *aurvva*, *pavi* and *dāva*, was capable of destroying the three forts of the enemies. The fact that to him was born *rājā* Jagadēva, an incarnation of brilliance, who defeated Karṇṇa and who was famed for making great gifts is stated. Though he firmly kept in his heart the goddess Ramā (i.e., Lakshmī) who fulfilled the desires of the righteous, the friendly Bhāratī (i.e., Sarasvatī) in his mouth, and the goddess of heroism on his shoulders and thus capalable of ruling over the earth, he was interested only in delighting in his fame that spread in different directions. This is stated in verse 37. Verse 38 is again in praise of him who is here also called as one who had defeated Karṇṇa.

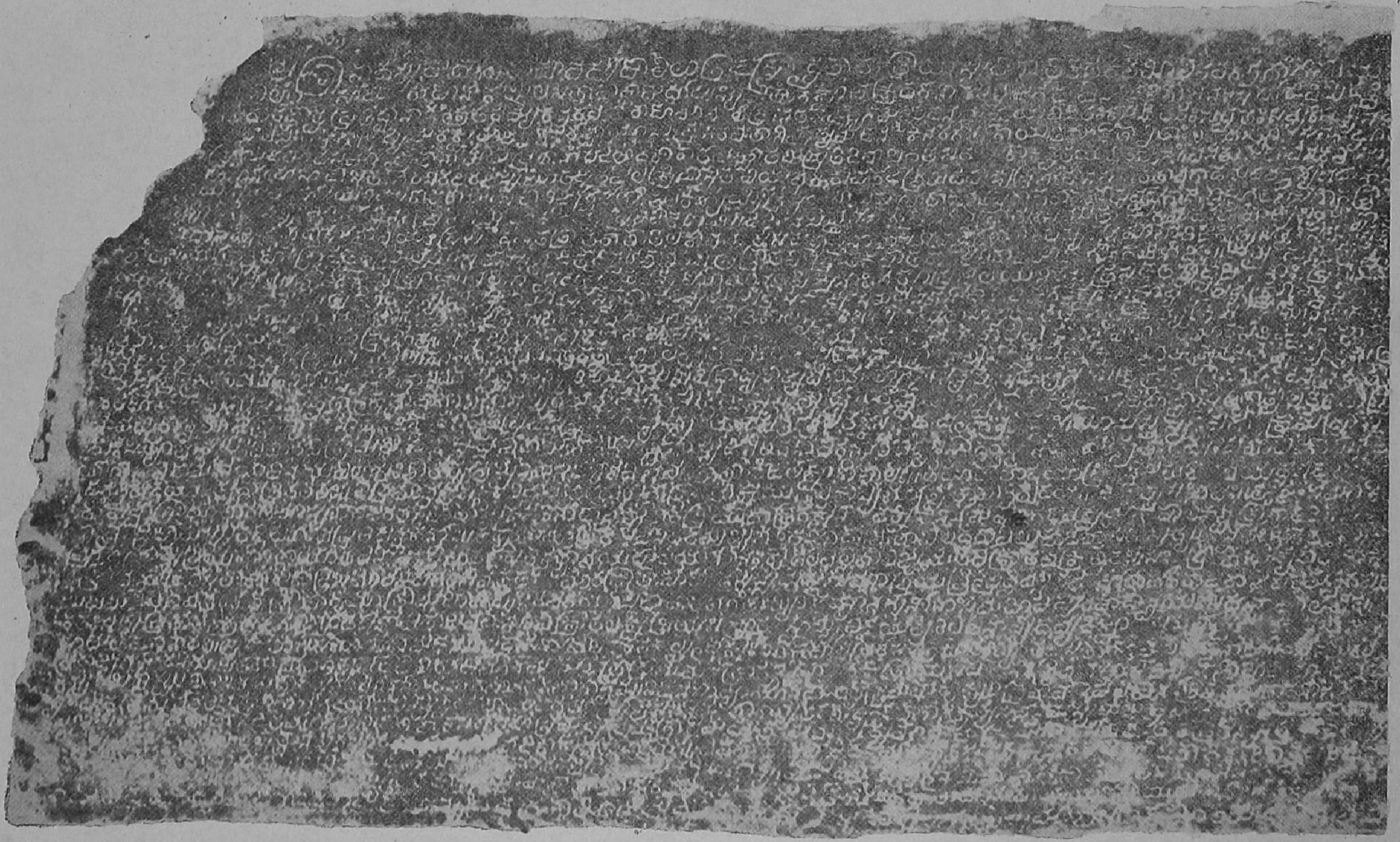
Verse 39 refers to Kuntaladhariṇīśa and compares him to Hēmāchalēśa (i.e., Indra) for his loftiness. Verse 40 describes the same king as Vikrāntachakrēśvara and praises him as the destroyer of the wicked, possessor of the goddess of valour, and as one who protected the subordinate rulers who came to him for refuge. In verse 41, this Chālukya king is stated to have brought to his place, out of friendship, the enjoyer of the pleasures of Dhārā (i.e., Jagaddēva) and to have given him half of the Kuntala kingdom like a father, considering him to be his son, and to have attained the rulership over the earth bounded by the Lōkālōka mountains through his help. Then follows the prose passage which refers to the rule at Kalyāṇapura, of Tribhuvanamalla-vallabhēndra (i.e., Chālukya Vikramāditya), who is described as *Samasta-bhuvanāśraya*, *Śrī-Pṛithvī-vallabha*, *Mahārājādhirāja*, *Paramēśvara Paramabhaṭṭāraka*, *Satyāśraya-kula-tilaka* and *Chālukyābharaṇa*.

Verse 42 introduces Sīha of Mahishapura in the Pāriyātra country and states that he had a son named Sāḍiga and that the latter had a son named Sōmala. Sōmala's qualities and abilities are described in the next verse (verse 43). Verses 44 and 45 tell us that he was the *daṇḍanātha* (i.e., the general). Verse 46 states that he caused the installation of the Sun-god, the Planets, the Mother-goddesses and of the presiding deity of the town viz., Vishṇu, all in the Sōmēśvara (i.e., in the temple of the god Sōmēśvara), the deity Buddha in the precincts of Śālēśvara, and the goddess of Vāk (i.e., Sarasvatī) in the Īśāna-maṭha of the north.

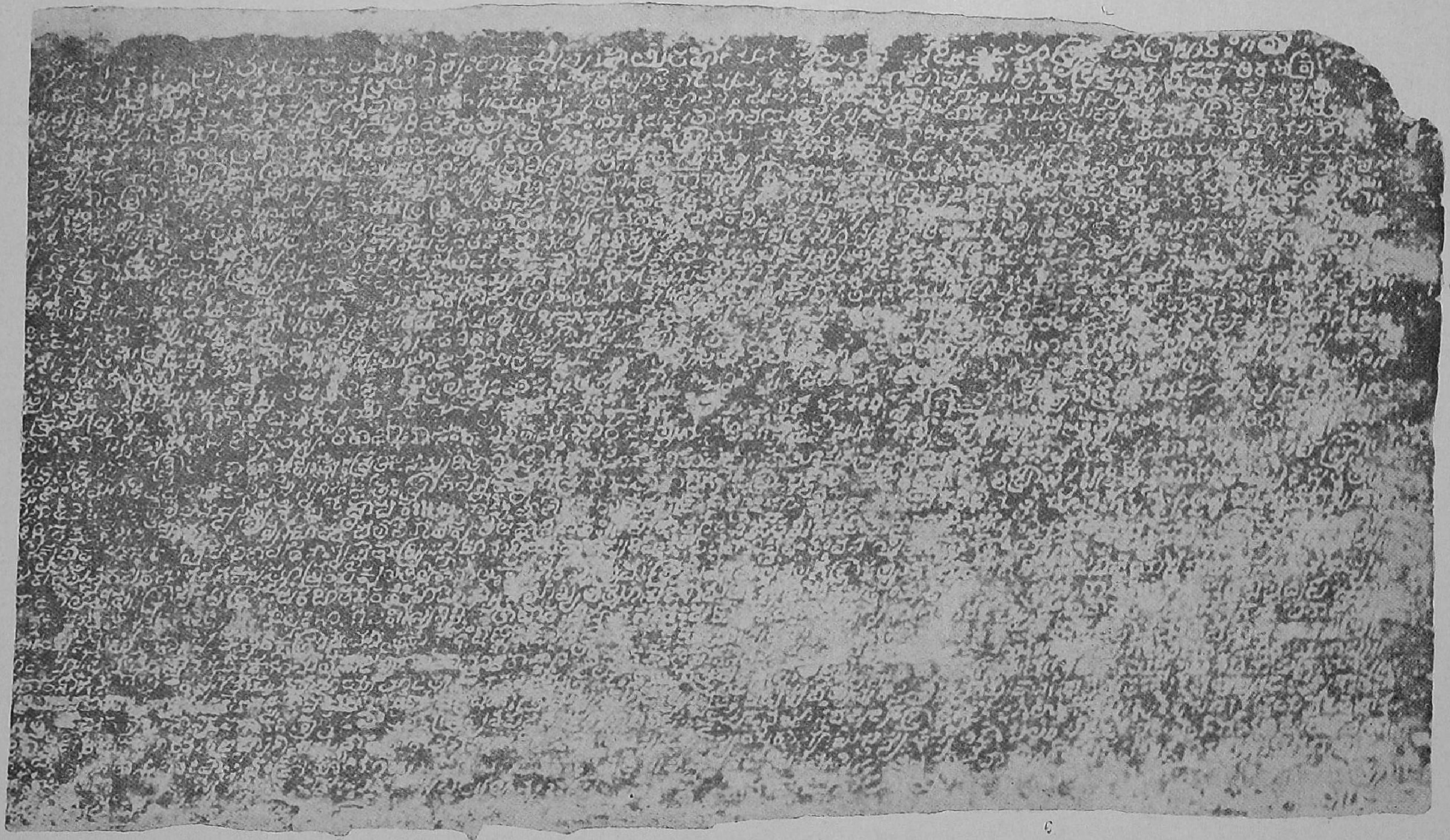
The prose passage that follows in line 29 mentions that this *Mahāprachanda-daṇḍanāyaka* Sōmala in the capacity of *Mahāmātya* was entrusted with the work of administration of the entire kingdom, that he possessed the three powers, and that he also held the post of *Mahā-sāṁdhivigrahin*. It is further stated in lines 29-30 that for the repairs to the temple of Jagaddēvanārāyana and for the worship and services of the deity threin and for the pleasures of the sages engaged in learning in Kollipāka-nagara which was the capital of his kingdom, an endowment was made in the Chālukya-Vikrama year 29, Tāraṇa, Chaitra śu. 15, Sunday

SLAB INSCRIPTION IN THE VIRANARAYANASVAMIN TEMPLE

A—Left half



A—Right half



SIZE One-fourth

(expressed in words), on the occasion of the lunar eclipse. The lines 30-31 state that the endowment consisted of the village of Piriyapembariti which was one of the twelve villages attached to the *pattana*, after excluding from it two shares, each of the value of 20 *drammas*, given by the town which were gifted to the deity Appēśvara. This was a *dēvabhōga* gift and it was freed from all hindrances to its enjoyment and was tax-free. The gift was made by Jagaddēva, described as *Maṇḍalēśvara* with the permission of the Chāḷukya king Tribhuvanamalla. The boundaries of the gift village are given in lines 31-32. They were: Chiduku-cheṟuvu, and Kaṭṭakrindi-vrayyadōna on the east; Duddē-cheṟuvu on the west; Eṟṟamguṁṭa on the south and Kaditachaṭṭu-rāvi on the north. It is also stated that the gift of money according to the prevailing rate of five, four and three *Uttamagaṇḍa-chinna* (i.e., a type of coin) in the *maṇḍala* Kollipāka-7000 respectively for the first, second and the last grades of land, was made after making it a *dēvabhōga*. Similarly he ordered that every oil-monger of the town should give a *chāvuḍu* (a measure of capacity) according to the *dēvamāna* (the measure of the god?) of oil and every florist should give three thread of flowers, evidently to the temple. Line 33 states that he also gave for the purpose of flower etc. offering to the god, a garden in Niḍuṁgalūra. Then there follows the passage containing their request to all the rulers and the officers of the country to protect this gift as if it was theirs. Verses 47-51 (lines 33-35) are the usual imprecatory and benedictory ones.

In lines 35-36, another matter is recorded. It pertains to the purchase of ten *nivarttanas* of rice-fields in Rāmalacheṟuvu situated to the west of the tank called the Jagaddēvamahōdadhi, from out of the gold belonging to the treasury of the temple of Jagaddēva-nārāyaṇa and making it over to the god to be enjoyed as a tax-free land. The record ends with three auspicous words.

TEXT[1]

[Metres : Verses 1-4, 8, 10, 18, 21, 31, 37, 40, 43 *Śārdūlavikrīḍita* ; verse 5 *Chūḍāmaṇi* ; verses 6, 9, 11, 13-17, 20, 22-24, 26, 36, 44-46 *Upajāti* ; verses 7, 33 *Mālinī* ; verse 12 *Indravajrā*; verses 19, 35, 47-48, 51-52 *Anushṭubh* ; verses 25, 28, 32, 38-39, 50 *Vasantatilakā*; verses 27, 29, 34, 41-42 *Sragdharā* ; verse 30 *Śikhariṇī* ; verse 49 *Śālinī*.]

1 ओ[2] [॥*] श्रीनाथस्य महावराहवपुषो लीलाग्रदंष्ट्रोद्धृता धात्री यस्य विभाति केतकशिखालीनेव
भृंगांगना । यस्याक्रांतभुव कुलावनिधरैः पादेषु भूषायितं पायाद्व. स पितामहादिदिविजस्तोत्रैकपात्रो
हरिः ॥[१*]

2 लीलां साबुरुहेण कंबुलसता दोष्णा महापुण्यता रक्षां चक्रधरेण सर्व्वजगतां कौमोदकीशोभिना । संहारं
विभु(बु)धद्विषां प्रकटयन् लोकत्रयाधीश्वरो देवः केशवमूर्त्तिरादिपुरुषो नारायणः पातु वः ॥[२*]
अस्ति प्रस्तुतसिद्धदंपतिरतिक्री-

3 डारवोत्थप्रतिध्वानालंकृतरम्यकन्दरवरो हेमाचलेंद्रोंनतः [।*] उर्व्यामर्व्वुदनामधेयविदितः क्षोणीधरः
सर्व्वतः सेव्यः सेव्यसमस्तवस्तुजननस्थानैरुपातांचलै. ॥[३*[यस्मिन्विस्मृतहेमकूटनिकटः सानुप्रदेशे
स्थिता निर्व्वाणाभिमतेन सिद्धमुनयः कुर्व्वंत्यख-

4 र्व्वं तपः । शृंगाग्रेष्वमरक्षमाजशिशिरच्छायासु भृंगीरवं तानीकृत्य मदेन किंनरगणा गायंन्ति कांतान्विताः
॥[४*] वात्या समुद्धूतविनूतकंजकिंजल्कपुंजपरिरंजिततुंगशृंगैः [।] यः पश्यतां भावयति स्वमूर्त्तिं
सवासिनामपि मुहुः कनकाद्रिशंकां(काम्) ॥[५*] य-

[1] From impression ; *A.R.Ep.*, 1961-62, No. B 89.
[2] Expressed by a symbol.

5 त्रांबुजामोदसमाहूतानां मधुव्रतानां पटलांधकारात् । मत्त्वा तमिस्रेति दिवापि धत्ते सरस्सु कोकद्वितयं वियोगं(गम्) ।।[६*] वनरुहवनकेलिस्वच्छता यत्र वारामभिमतरतिहेतुर्व्वारिलासंगमश्च । प्रियमपि सरसीष्षु(षु) क्वापि न स्मारयंति प्रभवति घनकाले मानसं राज--

6 हंसान् ।।[७*] हासोद्भासितसारनीरजरजस्संघातपीतं जलक्रीडान्वीतवियच्चरीकुचतटश्रीखंडपांडुप्रभं (भम्) । पानस्नानरतावगाढमदवद्वन्येभदानासितं चित्रं यत्र पवित्रमंबु सरसां सर्व्वत्र विभ्राजते ।। [८*] रतिश्रमस्विंनतनूनि वारिक्रीडोत्सुकानि स्वविहंगनादैः । विय्रच्चरीणां मिथुना-

7 नि यस्मिन्स्समाह्वयन्तीव सरोवराणि ।। [९*] सिक्तो निर्ज्झरजातशीतलकणैर्य्यत्र स्थलांभोरुहव्रातो-द्धूतपरागरागविरुवद्भृंगांगनासंगतः । संभोगश्रमजांबरेचरवधूस्वेदापनोदक्षमः स्वैरं वाति समीरणो नवलतालास्यक्रियानर्त्तकः ।। [१०*] यः किंनरीभिः परिगीयमानो विधूयमानश्चमरी[व]-

8 धूभिः । संसेव्यमानश्च नभश्चरीभिर्म्महीधरत्वं प्रकटीकरोति ।। [११*] उद्भिंनसंच्छंनसितप्रसूनप्रांतैः समुन्तुंगमहामहीजैः । यः स्वोत्तमांगे धरणीधरांकश्वेतातपत्रश्रियमातनोति ।।[१२*[राजाश्रयः संभृतख-ड्गिवर्ग्गः प्रसिद्धबाणासनपं(प)त्रिपात्रः [।*] सिंहासनख्यातियुतो

9 निवासः क्षितीश्वराणामिव यः प्रसिद्धः ।।[१३*] तत्रोत्तराशातिलकावभासे पद्मासनावास इव द्वितीयः [।*] ऋष्याश्रमो भाति जगत्प्रसिद्धः समस्तविद्याचतुरैः समृद्धः ।।[१४*] उपांतकांतारबहुप्रकार-श्यामाकनीवारसमित्सुसारः [।*] कुशोदकानंतलतांतकांतो विनीतसत्वाचरणैः प्र-

10 शांतः ।।[१५*[यत्राग्निहोत्रोद्गतधूमलेखासंतानसंच्छादितदीर्ग्घशाखाः । अश्रांतविश्रांतकपोतराजीविरा-जमाना इव धारिणीजाः ।। [१६*] मृगार्भकैश्चर्व्वितफेनगर्भैः बालैः समुत्खातकशेरुमूलैः [।*] शिष्यैर्व्विलू-नाभिनवप्रसूनैर्व्विभाति यः पुण्यतमैर्ण्णि(र्न्नि)जांकैः ।।[१७*] चापल्यं सहजं विहा-

11 य कपयः कुर्व्वन्ति सत्यात्मनां शुश्रूषां व्रतिनां स्वपक्षपवनैर्होमानलं पक्षिणः । भक्त्या प्रज्वलयन्ति यत्र सततं विद्वेषिणः प्राणिनो मित्राण्येव विशिष्टसंगतिमतां केषां न किं जायते ।।[१८*] यः पुण्य-कोशसंपन्नो दयांतस्सारपूरितः । बीजमाद्ययुग-

12 स्येव संगृहीतं विराजते ।।[१९*] अधीश्वरस्तस्य वशि(सि)ष्ठनाम्ना मुनीश्वरो दिव्यमुनींद्रसेव्यः [।*] समस्तवेदार्त्थविचारदक्षः साक्षाच्चतुर्व्वक्त्र इव द्वितीयः ।।[२०*] धर्म्माधर्म्मविचारपारगमतिर्य्योग-प्रयोगप्रभुर्म्मोक्षापेक्षितचेतसां सुकृतिनां निर्व्वाणदीक्षागुरुः । आत्मांतर्न्नि-

13 यमा(मः) स्व[बा[ह्यविषयव्यावृत्तपंचेंद्रियः सर्व्वप्राणिहितः समाधिविभवज्ञातत्रिकालस्थितिः ।।[२१*] अविघ्नतां साधयितुं सा(स)मर्त्थं धर्म्यक्रियाणां मुनिपुंगवानां ।। (।) होमानले चैष नृपालमेकं लोकत्रयभ्राजितवीरलक्ष्मीं(क्ष्मीम्) ।। [२२*] अक्षय्यबाणांचिततूणयुग्मं प्रचंडकोदंडविराज-मानं(नम्) (।*) पिनाकिनं दैवतशा-

14 त्रवाणां पुरत्रयं दग्धुमिव प्रभूतं(तम्) ।।[२३*] स वह्निकुंडादुदितो महीपतिः प्रवर्त्तमानः परमारणे पर[:] । रराज लब्ध्वा परमारसंज्ञामन्वर्थभूतां मुनिपुंगवेभ्यः ।।[२४*] लक्ष्मीश्वरस्थिरपदादविलंघ्य सीम्नस्तस्यान्वयात्सकलसद्गुणरत्नराशेः [।*] क्षीरार्णवादिव सुधाद्युतिराविरासीत् श्रीहर्षदेव-

15 नृपतिर्न्नृपरूपचंद्रः ।।[२५*] नमन्महीपालकिरीटमूलरत्नप्रभालंकृतपादपीठः । दिगंतविश्रांतविशुद्धकीर्त्तिः पराक्रमालंकृतदिव्यमूर्त्तिः ।।[२६*[अच्छन्नैर्होमदानैर्व्वहुविधविधिभिस्तर्प्पयन्देवविप्रान् कोशं स्वर्णेन पुष्णन् जगदुपकृतै(त)ये धर्म्ममार्गार्ज्जितेन । आत्मीयाभिः स-

16 मस्तप्रकृतिभिरुचितं निर्व्विशन्सर्व्वभोगानेवं धर्म्मार्त्थकामैरिहपरसुखदं प्राज्यराज्यं चकार ।। [२७*]
तस्मिंश्चतुर्त्थपुरुषार्त्थसुखप्रवृत्ते श्रीहर्षदेवनृपतौ तनयस्तदीयः । मुंजो जगद्विनुतसद्गुणरत्नपुंजो भूमेर्ब्बभूव
पतिरर्ण्णवमेखलायाः ।।]२८*] लीलां राज्यस्य वैरव्यतिक–

17 ररहितां साधुभिः साधु धृत्वा कृत्वा धाराभिधानं पुरममरपुररस्पर्द्धि लक्ष्मीसमृद्धया । नाम्ना लब्धा–
न्वितार्त्थी कविजननिवहाद्वाक्पतित्वोत्पलत्वे जातः श्रीमुंजदेवः क्षितिपतितिलकः कीर्त्ति लक्ष्मीनिवासः
[२९*] ततस्तस्य भ्राता निजभुजबलोपार्ज्जितबलो बलाद्विद्विष्टानां बलमलघु संहृत्य बलि–

18 नां (नाम्) [।*] चकारोर्व्वीमाज्ञाप्रगुणितनिजाचारनिरतप्रजां सर्व्वामाद्यक्षितिपचरितः सिंधलनृपः
।।[३०*] सूनुस्तरस्य पराक्रमप्रणयिनो भोजच्छलेन स्वयं जातो मध्यमपांडवः किमपरं तद्भूपतेर्व्वर्ण्णनं
(नम्) । निर्व्वक्रीकृतचक्रवर्त्तिविभव : साहित्यविद्यागु–

19 रुः सत्याचारविचारविक्रमखाणिः(निः) शिष्टेष्टचिंतामणिः ।। [३१*] आश्चर्य्यजन्मशरणं धरणीशवंद्यः
सौंदर्य्यसंपदधरीकृतपु५प (ष्प) चापः [।*] कोपाग्नितापभसितीकृतवैरिरा।जो भोजः कवीश्वरमनोरथकल्पभूजः
[।। ३२*] खजनसुजनसेव्यस्तस्य भव्यः पितृव्यः परिहृतपरभामस्त्याग–

20 भोगाभिरामः [।*] नयविनयविलासः शौर्य्यलक्ष्मीनिवासः शुभविभवविशालो गोंडलक्षोणिपालः
। [। ३३*] तद्भूपालोदयाद्रेर्न्निजरुचिनिचयध्वस्तदोषाकरश्रीरानंदावाप्तिहेतुः प्रतिदिनमुदितो मित्रपंकेरुहाणां ।
लीलापद्माभिरामः परनृपतिमिरध्वंसकः सर्व्वलोकव्यापारोत्साहसंपत्प्र–

21 दगतिरुदयादित्यधात्रीतलेशः [।। ३४*] चित्रमौर्व्वः पविर्द्दावः शत्रुदुर्ग्गत्रयक्षये । एकोप्यभूत्प्रतापाग्नि–
रुदयादित्यसंभवः । [। ३५*] तेजः समूर्त्तीव विराजमानस्तस्यात्मजातः प्रतिपन्नकर्ण्णः । अनूनदानादि–
गुणप्रवृद्धो राजा जगद्देव इति प्रसिद्धः ।।[३६*] शिष्टेष्टाभिमतामुरस्थिरत–

22 रां कुर्वन्नमां भारतीमास्यांभोजरतां हितां सुकृतिनां दोर्व्वश्यवीरश्रियं (यम्) । धात्रीरक्षणदाक्षिणामपि
जगद्देवक्ष्मापालकश्चित्रं भाति दिशास्थकीर्तिललनास्वार्थैकनिष्ठापरः ।। [३७*] दानांनुशोभितकरो
धृतभद्रचिह्नः क्षोणीभरोद्वहनकेलिसमर्त्थमूर्त्तिः [।*] प्रख्यातवंशविभवो विबुधा–

23 भिवृद्धिहेतुस्सुरद्विप इव प्रतिपन्नकर्ण्णः ।। [३८*] कल्याणमूर्त्तिरवनीधरमुख्यभूतः पादाश्रिताखिलधरो
विबुधाधिवासः । अत्युन्नतः स्थिरतरः स्थितिहेतुरुर्व्या हेमाचलेश इव कुंतलधारिणीशः ।। [३९*]
हेलोत्खातनिशातखड्गदलितान्कृत्वा जगत्कंटकान्धृत्वा वक्षसि निश्चलं प्रियतमां सा–

24 म्राज्यराज्यश्रियं (यम्) । भीतायातविनीतभूतलपतीन्दत्वाभयं पालयन्देवः कुंतलवल्लभो विजयते विक्रांत–
चक्रेश्वरः ।। [४०*] सः श्रीचालुक्यरामः सकलनृपशिरोमंडनाभ्यर्च्चितांघ्रिः स्नेहेनानीय धारापुरि
विभुविभवं निर्व्विशंतं वसंतं(तम्) [।*] दत्वार्द्धं कुंतलोर्व्याः पितृजनचरितैः पु–

25 त्रवन्मानयंस्तं लोकालोकाद्रिसीमावनिपतिरभवत्तत्कुमारप्रतापात् ।।[४१*] तस्मिन्समस्तभुवनाश्रय–
श्रीपृथ्वीवल्लभमहाराजाधिराजराजपरमेश्वर परमभट्टारक सत्याश्रयकुलतिलक चालुक्याभरण श्रीमत्रि (त्रि)–
भुवनमल्लवल्लभेंद्रे कल्याणपुरनिवेशितनिजविजयस्कंधावारे सुखेन राज्य–

26 सुखमनुभवति ।। देशे श्रीपारियात्रे महिषपुरवरे यः सदाधारभूतः ख्यातः स्थानं गुणानां स महिषपुर–
वालान्वयः सीहनामा [।*] लेभे पुत्रं पवित्रं परहितनिरतं साडिगाख्यं समाख्यं तत्सूनुः सोमलः
क्ष्माविनुतसितयशाः श्रीवधूप्राणनाथः ।। [४२*] त्यागी सत्कविबंधुपोषण–

27 रतः सत्यव्रतालंकृतिर्दूरीभूतपरोपतापिवचनो विक्रांतलक्ष्मीप्रियः [।*] आत्मस्वाम्यविधेयवैरिललनावैधव्यदीक्षागुरुर्म्भास्वच्चंद्रकलावतंसचरणध्यानामलः सोमलः ।।[४३*] अनिन्दिताचारविचारसारः परोपकारादिगुणावतारः [।*] विद्वज्जनाधाररमासनाथो विराजते

28 सोमलदण्डनाथः [।। ४४*] आवाससंवासितकामधेनुः सद्मांगणारोपितकल्पवृक्षः [।*] निधिर्ग्गृहाभ्यंतरसंगृहीतः ख्यातः सतां सोमलदण्डनाथः ।।[४५*] येन महात्मना ।। सोमेश्वरेर्क्कग्रहमातृकाणां विष्णोः प्रतिष्ठा नक(ग)रेश्वर[स्य] [।*[बुद्धस्य शालेश्वरसंनिधाने कृतोत्तरेशानमठे च वाचः ।।[४६*] तेन समः–

29 स्तराज्यभरनिरूपितमहामात्यपदवीविराजमानमानोंन्नतप्रभुमंत्रोत्साहशक्तित्रयसंपंने [न] श्रीमन्महासंधिविग्रहिमहाप्रचण्डदण्डनायकसोमलेन निजपादोपजीविनां निजराज्याधिष्ठाने कोल्लिपाकनगरे निजराज्यान्वयश्रेयसे भक्तिनिर्म्मापितजगद्देवनारायणेपु –

30 रस्य खण्डस्फुटितनवसुधाकर्म्मनिर्म्माणात्थँ देवांगभोगरंगभोगात्थँ मुनिजनस्वाध्यायांनदानात्थँ श्रीमच्चालुक्यविक्रमवर्ष एकोनत्रिंशत्तमे तारणसंवत्सरे चैत्रपूर्ण्णिमायामादित्यवारे [सो]मग्रहणेनिमित्तं पट्टनप्रतिवद्धद्वादश[स्थ]ग्राममध्ये पिरियपेंवरि[1]तिनामग्रामं पू–

31 र्व्वं पुरद्रम्मं विंशतिभत्तभागे भागद्वयमप्पेश्वरदेवाय दत्तं परिहृत्य सर्व्वभोगाभ्यंतरशुद्धया देवभोगीकृत्य सर्व्वनमस्यं चालुक्यचक्रेश्वरत्रिभुवनमल्लनरेश्वराज्ञातः जगद्देवमण्डलेश्वरो दत्तवान् ।। ग्रामस्याघाटाः [।*] पूर्वतः चिदुकुचेरु[2]वु कट्टक्रिन्दि व्रय्यदोन । पश्चिमतः दुद्देचेरु[2]वु । दक्षिणतः

32 एरर[3]गुंट । उत्तरतः कडितचट्टुरावि । कोल्लिपाक सत्पसहस्त्रमध्ये प्रतिग्राममुत्तममध्यमाधमक्रमेण पंचचत्वारित्रीण्युत्तमगंडचिनानि देवभोगीकृत्य दत्तवान् । तथैव पट्टने गाणवाविलिहुंडिषु देवमानं चावुडुं प्रतिगृहं मालाकारेष् पु×प(ष्प)सूत्रत्रयं च दत्तवान्

33 देवस्य पु×प(ष्प)पत्रफलावल्यर्थं निडुंगलुरे ..... [4]वाटिकाक्षेत्रं दत्तवान् । एवमेतत्सर्व्वं स्वधर्म्मनिर्व्विशेषं शेषैर्न्नरपतिभिः देशाधिकारिभिश्च परिपालनीयं(यम्) । बहुमिर्व्वसुधा दत्ता राजभिः सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं(लम्) ।। [४७*] स्वद्वत्तां परदत्तां वा यो हरेत वसुं–

34 धरां(राम्) [।*] षष्टिं वर्षसहस्त्राणि विष्ठायां जायते क्रिमिः ।। [४८*] तथा रामचन्द्रेणाप्युक्तं (क्तम्)[1] सामान्योयं धर्म्मसेतुर्न्नृपाणां काले काले पालनीयो भवद्भिः । सर्व्वानेतान्भाविनः पार्त्थिवेंद्रान्भूयो भूयो याचते रामचंद्रः ।। [३९*] मद्वंशजाः परमहीपतिवंशजा वा पापादपेतमनसो भुवि भाविभूपाः (।*)

35 ये पालयन्ति मम धर्म्ममिमं समस्तं तेषाम्मया विरचितोंजलिरेष मूर्ध्नि ।। (५0*) शत्रुणापि कृतो धर्म्मः पालनीयः प्रयत्नतः (।) शत्रुरेव हि शत्रुस्स्याद्धर्म्मः शत्रुर्न्न कस्यचित् ।। (51*) अन्यच्च (।*) श्रीमज्जगद्देवनारायणदेवीयभाण्डागारसुवर्ण्णेन रामलचेरु[2]वु–

36 ग्रामे वद्धजगद्देवमहोदधिनामतडागपश्चाद्भागे शालिक्षेत्रमध्ये निवर्त्तनदशकमस्य देवस्य सर्व्वनमस्यमाचंद्रार्क्कस्थायि । इति शुभं मंगलं महाश्री[5]

Inscription B

This inscription commences with the symbol for *siddham*, which is followed by an obeisance to Nārāyaṇa. In verse 1, in lines 1-2, which is damaged much, there is apparently

[1] The letter *ri* is written in Telugu characters.

[2] The letter *ru* is written in Telugu characters.

[3] The letter *raṁ* is written in Telugu characters.

[4] This portion is damaged and five letters appear to have been lost.

[5] There is a floral design at the right side.

a prayer to the same god. Verse 2 also contains a prayer to the same god called here Madhu-vijayin. Verse 3 describes the mountain Arbuda. Verse 4 describes how in the hermitages of the sages who were learned in the knowledge of the Upanishads the effects of both the Sun-god and the Moon exist together. Verses 5 and 6 state that Vasishṭha was doing penance there and that on one occasion Gādhinandana (i.e., Viśvāmitra) took away the former's wishful-filling cow. Verse 7 states that noticing this bad act of Gādhi, Vasishṭha who was pained, performed a *hōma*. In the next verse (verse 8) the birth of a hero with bow and club, from the fire of this *hōma* is described. He attacked the kings of both the solar and lunar races and gave protection to the three worlds. Verse 9 states that Vasishṭha blessed him with the ruler-ship of the entire earth. He was able to rescue Nandini from Gādhi and thus pleased her and came to be called Paramāra. Verse 10 describes the birth of the ruler Vairisiṁha in this Hutavaha-vaṁśa (i.e., Agnikula). The next two verses (verses 11 and 12) speak of his great qualities and his capacity to conquer the enemies. In verse 13, is mentioned the birth of the ruler Śrīharsha to Vairisiṁha. His (i.e. Śrīharsha's) valour, amorous deeds and the obeisance paid to him by the suppliant rulers are described in verses 14 to 16. That Muñja, the full-moon, born of the ocean of poets, was born to him is referred to in verse 17. His fame is praised in verse 18. Verse 19 refers to his brother Sindhurāja. His valour in war is described in the next two verses. That the king Bhōja was born to him is mentioned in verse 22. Verse 23 describes how his generals were constantly interested in achieving victories, and here is a reference to the Kāvērī. Verse 24 refers to the existence of big lakes in different parts of his country. Verse 25 refers to his conquest of Gūrjjara and to the increasing strength of the Mālava soldiers (i. e,, his own army). Verse 26 is in praise of this king whoi s compared here to Pārtha and Rāma. Verse 27 says that his country being full of lofty buildings like that of the temple of the god Mahākāla, even the gods did not feel happy about their own place. In verse 28, reference is made to the king Udayāditya who is stated to have belonged to the family of Bhōja. The former's valour is praised in verses 29-30. Verse 31 states that this king had several sons of whom Jagaddēva was eminent who, like Hanūmān, was capable of destroying by fire the cities of enemy rulers. Jagaddēva's qualities are described in the next verse. Verse 33 states that after the death of his father, he went to Chalukya king who considered him to be like his son. In the next verse Jagaddēva's fight, by riding an elephant, with the famous Vallāla who was an enemy of the king of the Dakshiṇa country (i.e.. the Chalukya king), and vanquishing him is described. Verse 35 praises him again for his valour, and calls him as one who defeated Karṇṇa. The next verse (verse 36) says that though he was interested in war, he made gifts of villages to *dvijas* (i.e., Brāhmaṇas). Verse 37 says that though he never looked at other's women, he dragged, by their hair, the terri-tories (which are likened to women) of the enemies and enjoyed them. Verse 38 refers to the women of the Aṁdhra country. In the next two verses he is praised further. Here ends the verse portion.

In the prose passage, in lines 41-42, the reign of Tribhuvanamalla-vallabhēndra ruling from Kalyāṇapura is referred to. He is described as *Samastabhuvanāśraya, Sri-Pṛithvī-vallabha, Mahārājādhirāja*, Paramēśvara, *Paramabhaṭṭāraka, Satyāśraya-kula-tilaka* and *Chālukyā-bharaṇa*. In lines 42-43, Jagddēva is mentioned and he is called here as *Samadhigata-paṁchamahāśabda* and *Kumāra-Maṇḍalēśvara*. In lines 43-45, the matter relating to the gift made by him of a village in favour of the (temple of the) god Jagaddēvanārāyaṇa installed by him, for its maintenance and for the worship and offerings to the god, and for the learning of the sages, in the Chalukya-Vikrama year 29, Tāraṇa, Chaitra śu 15. Sunday when there

occurred a lunar eclipse. The gift village called Pedda-Pembaru-grāma was on the banks of the Tuṅgabhadrā, in the Kollipāka country, and was included in the twelve villages attached to the *pattala* (*paṭṭana*). In lines 45-46, it is stated that three shares belonging to the king from the share amount of 20 *drammas* due to the Prāṁgaṇēśvaradēva of the village, were excluded from the gift. Probably this amount was paid by every household of the place and hence called *griha–drammas*. Similar was the case with the *pura* i. e., *pura–drammas* (the amount paid by the town). Similarly ten *nivarttanas* of rice-fields in the village of Rāmalacheṛuvu situated at the back of the tank called Jagaddēvamahōdadhi was gifted. A garden for growing useful fruit trees in the middle of the stream called Ūsharakuṇṭhī in the village Niduṁgalūra was given, Then every village was to give money according to the rate of five, four and three *svarṇṇa-rūpakas*, respectively for the first, second and third grades, evidently of lands. So in the town every household of oilmongers should give a certain quantity of oil according to the *dēvamāna* measure, and similarly three threads of flowers should be given by every florist. Then the village Maddigaṭlu-grāma belonging to Pullunūra-70 group was also gifted as a tax–free grant. All the above mentioned subsidiary gifts too were obviously intended for the temple of Jagaddēvanārāyaṇa.

TEXT[1]

[Metres : Verses 1, 9, 11, 15, 20, 21, 25-28, 31,33-35 *Śārdūlavikrīḍita* ; verse 2 *Hariṇī* ; verses 3, 4, 8, 12, 14, 18, 23, 24, 40 *Sragdharā*, verses 5, 6, 22, 36-38 *Anushṭubh* ; verses 7, 17, 29, 32, 39 *Vasantatilakā* ; verses 10, 19, 30 *Mālinī* ; verse 13 *Indravajrā* ; verse 16, *Vaṁśastha*].

1 सिद्धं[2] [नमो भगवते] नारायणाय ॥ – – – ∪ ∪ – ∪ – पहसितुं वार्द्धौ प्रवाहश्रियं वि(बि)भ्राण:
शतपत्रमित्रदुहितु[र्ल्लक्ष्मीविलासा] ∪ – । निर्व्विघ्ना ∪ ∪ – ∪ – ∪

2 ∪ ∪ – – – ∪ – – ∪ – हंसश्रेणिसवर्ण्णमर्ण्णवसुताकान्तस्य कौक्षेयक: ॥ १ ॥ अधिकमधिकं
प्रादुर्भ्भू(र्भू)ता: प्रभावमहानिधेर्म्मधु-विजयिन: कायच्छाया: पुनन्तु जगत्त्रयीम् । उदधिदु -

3 हितुर्व्वक्तेन्दुश्रीविकासविलोकनादिव तरलि[त]नीलीरागार्ण्णवस्य नवोर्म्मय: ॥ २ ॥ उद्दण्डै: पुण्ड-
रीकैरुपचितकटकक्षोणिरक्षीणखड्ग: प्रागल्भी ल-

4 व्य(ब्ध)कीर्त्तिर्न्नृप इव तिलकोत्तुङ्गशृङ्गारभङ्ग्या । अत्र ख्यातोस्ति शैलोर्व्वु(र्ब्बु)द इति जगति
ध्वान्तलुण्टाककान्तिप्राग्भारैर्य्यस्य मौलौ द्युमणिरपि मिलन्नूत्नमूर्त्तिं वि(बि)-

5 भर्त्ति ॥ ३ ॥ आश्चर्य्यं साहचर्य्यं दिनकरकिरणध्वान्तयो: पद्मरागज्योतिर्व्व्यामिश्रनीलन्मणिनिवहमहश्छ-
द्मना यस्तनोति । यश्चित्रं चन्द्रमूर्द्धा रजनिमनु जनैर्दृश्यमानोऽप्यनु-

6 ग्र: स्थाने स्थाने मुनीनामुदयदुपनिषत्सम्विदामाश्रमेषु ॥ ४ ॥ तत्र कीर्त्तिमिव स्फूर्तिं लरम्यामाश्रमवासिन: ।
तपांसि तप्यमानस्य वसिष्ठस्य महामुने: ॥ ५ ॥ कौ-

7 मुदीमिव पूर्ण्णेन्दो: कामदेति हविर्ग्गवीम् । जहार जलदस्पर्द्धी कदाचिद्गाधिनन्दन: ॥ ६ ॥ गाधेरगा-
धहृदयक्षतमात्मजं स निर्ण्णीय दुर्न्नयविशेषवशं वसिष्ठ: । खिन्नोथ याज्ञिकमनोरथलब्धपूर्तिस्फू-

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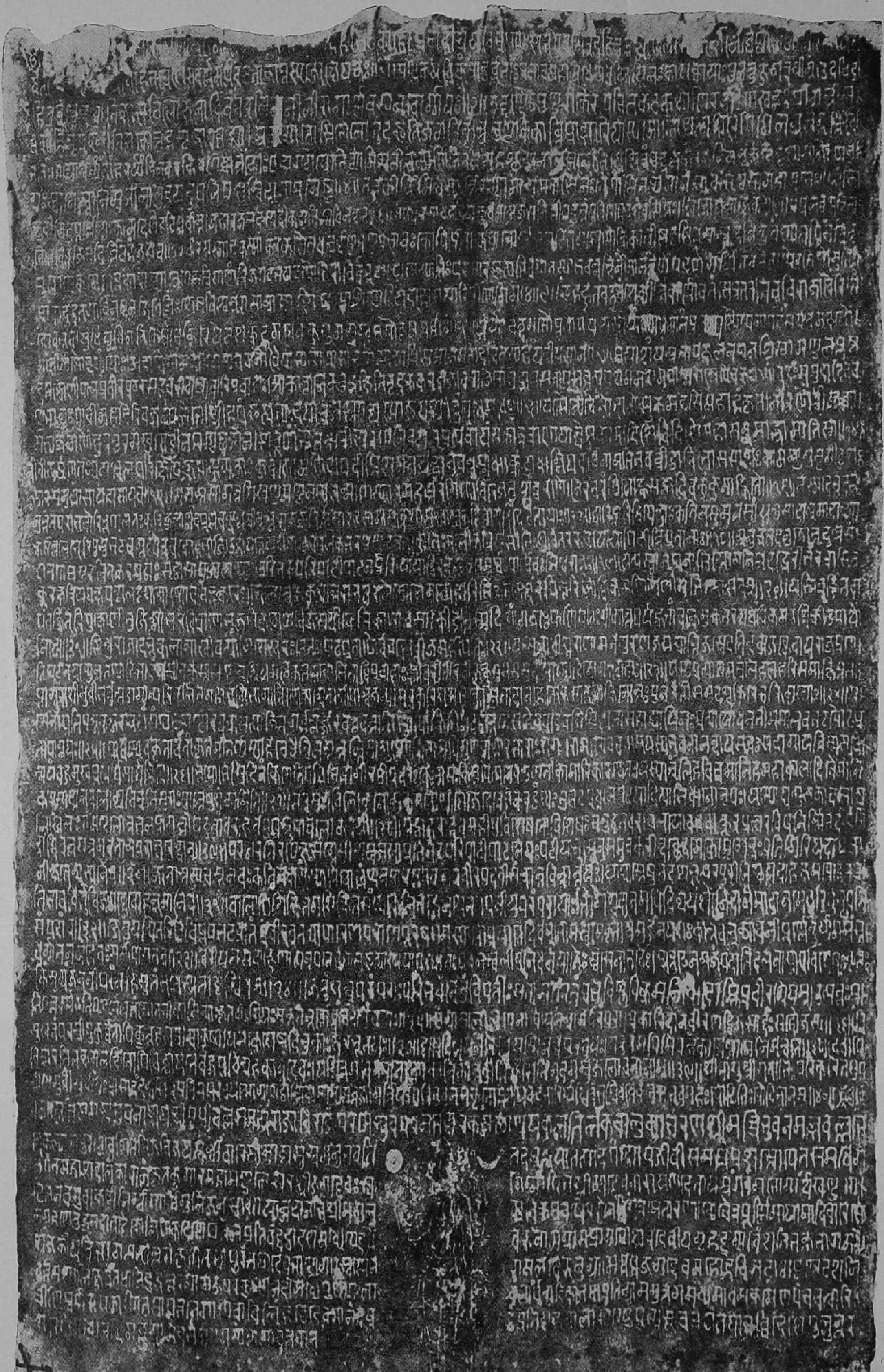
[1] From impression ; *A.R.Ep.*,1961-62, No.B 90.

[2] This is a symbol for *siddham*.

INSCRIPTION IN THE MANDAPA OF THE TEMPLE

B



SIZE : One third

8 र्त्ये हविर्भुजि हविर्न्निवहं जुहाव ।। ७ ।। वीरस्तस्मादकस्मात्करकलितधनुर्द्दण्डचण्डप्रभावः कोपि प्रीतात्कृशानो-
र्धनघटितयशोमौक्तिकाभीष्टवृष्टिः । आस्कन्दन्निन्दुवंश्यानपि सवितृ-

9 भुवोप्यक्रमेण प्रकारान्क्षात्रेण क्षत्रियाणां त्रिजगदभयदप्रौढिराविर्ब्बभूव ।। ८ ।। प्रख्यातिं परमार इत्यभिधया
तस्याभवन्नन्दिनीमानन्देत्यपदर्प्पमर्त्थितवते तस्मै वसिष्ठो मुनिः ।

10 प्रादादुद्धतगाधिनन्दनजिते निःशेषविश्वम्भरासाम्राज्याशिषमाशिषोदिशदहो सत्या रि(ऋ)षीणामिमाः ।।९ ।।
इह हुतवहवंशे कीर्त्तिकर्ण्णावतंसे प्रभवति भुवि राजा वैरिसिं-

11 हो बभूव । युधि युधि न हि केषां चक्रिरे येन शक्रद्रुमवनकुसुमस्रग्वृष्टयो दृष्टपूर्वाः ।। १० ।। सूर्य्याचन्द्र-
मसौ प्रतापयशसोर्य्यस्योपमानं पुनर्य्यस्यौपम्यपदं समुद्रमदनौ

12 गाम्भीर्य्यसौन्दर्य्ययोः । अ(औ)दार्य्यस्य महोदयस्य च मनोधैर्य्यस्य शौर्य्यस्य च प्रायोद्यापि समानमन्यदुचित-
स्पर्द्धं यदीयस्य न ।। ११ ।। प्रत्याशं यत्प्रतापज्वलनघनशिखामण्डलप्लुष्ट-

13 दुष्टक्षोणीपालप्रवीरप्रवरसहचरीवा(बा)ष्पवारिप्रवाहाः । आक्रान्तानेकतुङ्गक्षितिभृदुरुकरव्राजविभ्रा-
जितोद्यद्रास्वत्सन्तापसन्तत्युपशममशम..राज्येपि चक्रुः ।। १२ ।। चन्द्रः समुद्रादिव च-

14 ण्डभानुः प्राचीमहाद्रेरिव जन्म लेभे । श्रीहर्ष इत्यभ्युदयी च तस्माद्यस्माज्जयश्रीर्व्ववृधे मृधेषु ।। १३ ।।
यत्सैन्यैर्दैन्यदानोत्सुकमहसि महाहंकृतीनां रणोर्वीमाक्रा-

15 मत्यक्रमेणोद्धुरतुरगखुरोड्डीनरेणुच्छलेन । शत्रूणां भूतधात्री शरणमिव गतप्रत्यवायं स्वकान्तं त्राणाया-
न्वेष्टुकामा दिशि विदिशि महासम्भ्रमाद्भ्राम्यति स्म ।। १४ ।।

16 नीवीकर्षणतः पटाञ्चलपरिक्षेपे क्षपासूत्सुकाः कुर्व्वत्यो मणिदीपदीप्तिशमनश्रद्धानुव(ब)न्धम्मुधा । क्री-
डाधाम्नि यदर्थिनामभिनवव्रीडाविलासस्पृशः कामम्मुग्धमृगीदृशः

17 स्मरसमुल्लासाय हासाय च ।। १५ ।। समस्तसामन्तशिखण्डमण्डनस्फुरन्मणिस्फारमहस्तरंगितौ । विरे-
जतुर्यच्चरणौ निरन्तरं श्रियोङ्कसङ्गादिव कुङ्कुमाङ्कितौ ।। १६ ।। तस्मादभूदन-

18 नुभूतपराभवोरिभूपालतः कविकुलार्ण्णवपूर्ण्णचन्द्रः । श्रीमुञ्जराज इति यस्य रहस्यमासीद्वंशी मुखा-
म्बुरुहि वागधिदेवतायाः ।। १७ ।। द्वारि द्वारि द्विपेन्द्राः कति न सुमनसां यत्प्रसादात्प्रमादादप्यु-

19 त्कर्षन्न लेभे रिपुसुभटचमूर्य्यत्र च क्रोधभाजि । उद्गीयन्ते यदीयाः कुचपुलकभरप्रस्फुटत्कञ्चुकाभिः
स्वर्लोकप्रेयसीभिः शुचितररुचयोद्यापि कीर्त्तिप्रतानाः ।। १८ ।। अनु च तदनुजोभूदुल्लस-

20 द्दानपाथस्तरलितकरपद्मः सद्म साम्राज्यलक्ष्म्याः । अरितरुपरिपाटीपाटनप्रक्रियायां द्विरद इव समर्थः
पार्थिवः सिन्धुराजः ।। १९ ।। यत्प्रस्थानघनाभियोगनिनदद्भेरीभरत्रासित-

21 क्रूरक्षत्रियपक्षपक्ष्मलदृशाम्बाष्पोदबिन्दूत्करैः । शैलोत्तुङ्गकुचान्तराल[त]रलैर्म्मेने मनोहारिभिः कामम्भू-
रपि भूरिमौक्तिकमणिश्रेणीषु भिक्षोत्सवम् ।। २० ।। यस्मिन्नूर्ज्जितचा-

22 पतर्ज्जितरिपुक्षोणीभुजि क्ष्माभरं वि(बि)भ्राणे भुजविक्रमेण विजयश्रीकेलिकारौजसा । क्रीडन्ति स्म
दिशां गजाः फणिपतिः श्रीकान्तपर्य्यङ्कतां चक्रे मुक्तभरव्ययोपि कमठश्चिक्रीड पायो-

23 निधौ ।। २१ ।। सिन्धुराजादभूत्कल्पशाखीव त्यागिशेखरः । ततः प्रौढप्रतापौर्व्ववह्नेर्भोजमहीपतिः ।। २२ ।। यत्सेनाधीश्वराणामनणुरणजयश्रान्तिजस्वेदबिन्दुव्राजच्छेदाय राजप्रण-

24 तिघटनयाप्युन्नतप्रौढिभाजां(जाम्) । स्वीचक्रुस्तालवृन्तश्रियमधिकतरान्दोलिताब्धिप्रवाहाः कावेरीतीर-वीरुत्कुसुमसमुदयामोदिनो गन्धवाहाः ।। २३ ।। यस्य प्रत्याशमभ्रंलिहलहरिसमाक्षिप्तस-

25 प्ताम्बुराशीनुर्व्वीभर्त्तुस्तडागान्परिकलितमहाभूमिभागान् विलोक्य । अन्यश्रीपाञ्चजन्यामरकरिशशभृत्कौ-स्तुभादानहेतोरुत्साहन्नाकिनोन्तः पुनरपि समुदश्चक्रिरे चक्रिमुख्याः ।। २४ ।। य-

26 त्सेनापतिपुञ्जकुञ्जरघटासंघट्टघण्टारवत्रासत्याजितगर्व्वगुर्ज्जरवधूदत्ताभिशापोवितभिः । वर्द्धन्ते स्म सहैव वाडवशिखिज्वालासहाद्ध्यायिनः प्रत्यायोधनभीममालवभटप्रौढप्र-

27 तापाग्नयः ।। २५ ।। पार्थस्येव कृतार्थतां कृतमतेर्यस्याहवे धन्विनस्तन्वन्ति स्म गुणोज्झिता अपि गुण-प्राग्भारसाराः शराः । रामस्येव च धाम यस्य भुवनानन्दाय सन्तः सदा गायन्ति स्म सवि-

28 स्मयं बहुमुखप्रत्यर्थिसार्थच्छिदे ।। २६ ।। भूयोभिस्त्रिदिवं किमेति पथिभिर्भागीरथी भूधरः कैलासः किमुपैत्यनेकगुणतां कामारिकारुण्यतः । यस्याभ्रंलिहविभ्रमानिह महाकालादिवैमानि-

29 कप्रासादानवलोक्य वि(बि)भ्रति सुराः स्वान्तेषु शंकामिति ।। २७ ।। तत्र स्वर्ग्गविलोकनोत्सुकमतौ श्रीभोजदेवेभवत्तद्वंश्यः सुभटप्रधानमु(उ)दयादित्याभिधानो नृपः । यस्योद्यत्पुलकावलो[क]-

30 निखिलक्ष्मामण्डलोत्त(त्तं)भनप्रागल्भीपटुतां वराहवपुषस्तुष्टाव लोकत्रयी ।। २८ ।। यद्वा(द्वा)हुराहव-महीषु विशेषतोपि शेषः समुद्धृतधरावलयो बभूव । क्रूरप्रहारविषनिर्म्मितदीर्घनि-

31 द्राश्चित्रन्नयन्नमरतामपरान्नरेन्द्रान् ।। २९ ।। परनरनिरपेक्षः संख्यसीमास्वसंख्यप्रतिभटपरिपाटीपाटने यः पटीयान् । अनुसमदकरीन्द्रच्छेदमेको मृगेन्द्रः प्रतिगिरि यदपेक्षा-

32 मीक्षतेन्यस्य नैव ।। ३० ।। जातास्तस्य च सूनवः कति न वा संख्यार्ण्णवोल्लंघनप्रारम्भप्लवगप्रवीर-पदवीसंक्रान्तविक्रान्तयः । श्लाघ्यस्तेषु तदप्यभूत्परपुरीनिश्शङ्कदाहक्षमप्रोद्धूतप्र-

33 तिभावधिर्व्भु(र्भु)वि जगद्देवो हनूमानिव ।। ३१ ।। बाल्येपि शिक्षितमशिक्षितसंख्यकेलिभङ्गेन येन तपनीयपरंपरायाः । भोगश्च दानमपि दिव्ययशोनिदानमादानमेव रिपुभूपति-

34 संपदां च ।। ३२ ।। जेतुं यत्पितरि त्रिविष्टपभटव्रातं प्रवीरव्रतव्यापारेण पुराणपूरुषसमख्यातौ प्रयाते दिवम् । भीमस्थामकृतार्थमर्ज्जुनयशःकान्तं चलुक्यावनीपूर्ण्णेन्दुर्य्यममंस्त

35 धर्म्मतनयं देवः समीपागतम् ।। ३३ ।। वैरी येन स दाक्षिणात्यनृपतेर्व्वत्लाल इत्याख्यया प्रख्यातः प्रधनस्थलीषु निधनं यातैः स्वसेनाभटैः । आरूढेन गजं पदातिदलनात्प्राणावशेषं कृतः

36 किं स्तुत्यं जननी परं न हि सुतं सूते स्म तादृग्विधम् ।। ३४ ।। जेतुं शत्रुपरंपरा परिभवं नेतुं विपत्तीः सतामानेतुं प्रभविष्णुविक्रमनिधौ दोष्णि प्रवीरश्रियम् । उत्पन्नः प्र-

37 तिपन्नकर्ण्ण इति यः कर्ण्णावतंसोवनीकामिन्याः कृतधीः श्रियः सुकृतभूर्भोक्तु च दातुं च ताः ।। ३५ ।। संग्रामलोलुपेनापि येन ग्रामपरंपरा । अकारि दानवीरेण द्विजसार्द्दः सहौजसा ।। ३६ ।। वि-

38 मुखत्वं परस्त्रीषु कुर्व्वंतापि कुतूहलम् । आकृष्य येन केशेषु विभुक्ता: शत्रुभूतय: ।। ३७ ।। दृष्टे
दृग्भयनीरन्ध्रे यस्मिन्नंध्रपुरंध्रय: । शत्रुत्वमपि मित्रत्वं कान्तेष्वात्मनि मन्वते ।। ३८ ।। दत्वापि

39 विस्मरति लक्षमलक्षितोपि विज्ञायते बहुषु विग्रहकामदेव: । यद्दिचत्रमत्रिनयनोदयकान्तिकान्तकीर्ति:
करोति मुदमम्बुजलोचनानाम् ।। ३९ ।। शीतांशुश्रीसुधाभि: परिकरितसुप-

40 र्व्वाणमुर्व्वीसुधांशु: प्रासादं दुग्धसिन्धुप्रतिममरचयत्सोग्रणीर्द्धर्म्मिकाणाम । अन्तर्ज्जागर्त्ति यस्य त्रिभुवन-
सुकृतोद्धृतये कैटभारिर्व्यश्चित्रं सम्विधत्ते कलसभवमह: प्रौढिभि: प्रौढिमानम् ।। ४०[1] ।। छ ।।

41 ।। छ।। स्वस्ति समस्तभुवनाश्रय श्रीपृथ्वीवल्लभ महाराजाधिराज परमेश्वर परमभट्टारक सत्याश्रयकुल-
तिलक चालुक्याभरण श्रीमत्त्रिभुवनमल्लवल्लभे-

42 न्द्रे कल्याणपुरनिवेशितनिजविजयस्कन्धावारे साम्राज्यसुखमनुभवति तदनुज्ञया तत्पादपद्मोपजीवी
समस्तप्रशस्तोपेत समाधिग-

43 तपंचमहाशब्द(ब्दा)लंकारालंकृत कुमारमहामण्डलेश्वर श्रीजगद्देव: स्वनिर्म्मापितश्रीजगद्देवनारायणदेवाय
अंगरंगभोगार्थं खण्डस्फु-

44 टितनवसुधाकर्म्मनिर्म्माणार्थं मुनिजनस्वाध्यायान्नदानार्थं श्रीमच्चालुक्यविक्रमवर्षे एकोनत्रिंशत्तमे तारणाख्ये
चैत्रपूर्ण्णिमायामादिवारे सो-

45 मग्रहणे तुङ्गभद्रातटे कोल्लिपाकदेशे पत्तलप्रतिव(ब)द्धद्वादशमध्ये पेद्दपेंबरुनामग्रामप्रागणेश्वरदेवीयगृह-
द्रम्मविंशतिभक्तभागमध्ये

46 राजकीयत्रिभागमभ्यन्तरीकृत्य तथा पुरं तथा देवभाण्डागारस्वर्ण्णेन रामलचेरुवुग्रामे जगद्देवमहोदधि-
तडागपृष्ठ दशनि-

47 वर्त्तनशालिक्षेत्रं तथा निदुङ्गलूरग्रामे ऊषरकु[ण्ठी]नदीमध्ये पुण्यफलावल्यर्थं वाटिकां तथा प्रतिग्राममुत्तम-
मध्यमाधमक्रमेण पंच चत्वारि ।।

48 त्रीणि स्वर्ण्णरूपकानि तथा पत्तने गाणवाविलिहट्टे देवमानं अवुटुं प्रतिगृहं मालाकारेषु पुष्पं सूत्रत्रयं
तथा व(ब)हिर्द्देशे पुल्लुनूर्

49 सप्ततिमध्ये मद्दिग्ग्लुग्रामं च सर्व्वनमस्यं कृत्वा दत्तवान (।।*)

Inscription C

This inscription commences with a symbol for *siddham*. Verse 1 invokes the protection of Mahēśa the lord of Achalajā or Pārvati for his devotees. Mahēśa is stated to be the cause for the god Lakshmīśvara who is the cause for the birth of the god who causes the birth of the world, born of the lotus which emanated from the navel of Lakshmīśvara. Verse 2 describes the Paramāra family which gave birth to jewel-like kings, which protected the suppliant rulers and which by its possessing the goddess of sovereignity looked like the ocean of nector. Verse 3 states that in that family was born Gōṁdala, after the disappearence of several kings like Śrīharsha, Muṁja, Siṁdala and Bhōjadēva. His son was Udayāditya who ruled from Dhārā. This is stated in verse 4. Verse 5 states that from him was born

[1] There is a floral design on the right.

a single fiery son who seemed to combine in himself the three fires of *aurvva, pavi* and *dāva* which were capable of destroying the three forts of the eremies. This son was Jagaddēva who was brilliance incarnate, who possessed good qualities and who had defeated Karṇṇa. His praise is continued in the next verse (verse 7) where also he is called as one who defeated Karṇṇa. Verse 8 refers to Kuṇtala-dharaṇīśa who resembled Hēmāchalēśa (i.e., Indra) by his loftiness and other qualities. Verse 9 is in praise of the same king who is called here as *Kuntala vallabha* and *Vikrāntachakrēśvara*. The next verse (verse 10) tells us that this king called here as *Chālukya-rāma* brought from the city of Dhārā (obviously Jagaddēva) out of affection and deeming him to be his own son gave him half of the Kuntala kingdom, as a father would do to his son.

Then follows a prose passage in lines 52-58 which are damaged. Here the same king is refered to. It is stated that he who was Tribhuvanamalla, with the *birudas* like *Śrī-Pṛithvīvallabha*, *Mahārājādhirāja*, *Parmēśvara*, *Paramabhaṭṭāraka*, *Satyāśrayakulatilaka*, etc., was reigning from Kalyāṇapura. Verse 11 states that Jagaddēva who went on a *digvijaya* conquered the rulers of Vēṅgī, Draviḷa, Chakrakūṭa, Āhirs, and Vallāla. Verse 12 describes his valour how when the army of the Karṇāṭaka ruler was running helter-skelter Jaggaddēva single-handed riding his war-elephant called Kāḷamēgha killed in the battle, six thousand soldiers of the enemy king Vallāḷa (i.e., the Hoysaḷa king) and obtained victory.

The following prose passage (lines 67-70) states that he was ruling happily at Kollipāka, the capital of his territory. The passage in lines 70-74, refers to the fort of Vallabha at Bhuvanagiri and to the temple of the deity Traipurushadēva built by Brammadēva, the son of Thakkanēnāyaka, on the northern side of Sōmēśvara. The text of the passage in lines 75-80 which are badly damaged cannot be made out although the extant words indicate that here is a reference to the purpose for which the gift recorded in a subsequent passage was meant. The passage in lines 81-92 state that in the Chālukya-Vikrama year 31, Vyaya, Vaiśākha śu.3 (Akshaya-tṛtiyā) Sunday (expressed in words) on account of Akshyaya-tritīyā, Jagaddēva, who is described as *Mahāmaṇḍalēśvara*, granted Gōshṭhīpāḷu village belonging to Ālēṭikampaṇaka, as a *dēvabhōga* exempting it from *aṅguliprēkshaṇa* and payment of all taxes. The passage in 92-95 contains a request to the other rulers and officials of the country to protect this gift as if it is theirs. Verses 13-15 in lines 95-107, are the usual imprecatory and benedictory ones.

TEXT[1]

[Metres : Verses 1-3, 7-8 *Vasantatilakā*; verses 4-5, 11, 13-14 *Anushṭubh*; verse 6 *Upajāti*; verse 9 *Śārdūlavikrīḍita* ; verses 10 and 12 *Sragdharā*; verse 15 *Śālinī*].

First side

1 सिद्ध[2] लक्ष्मीश्वरस्य जगदुद्भवहेतु-

2 भूतनाभीप्रभूतकमलप्र-

3 भवस्य हेतु । पायादहेतुर-

4 विचित्यमह[।*]प्रभावो माहे-

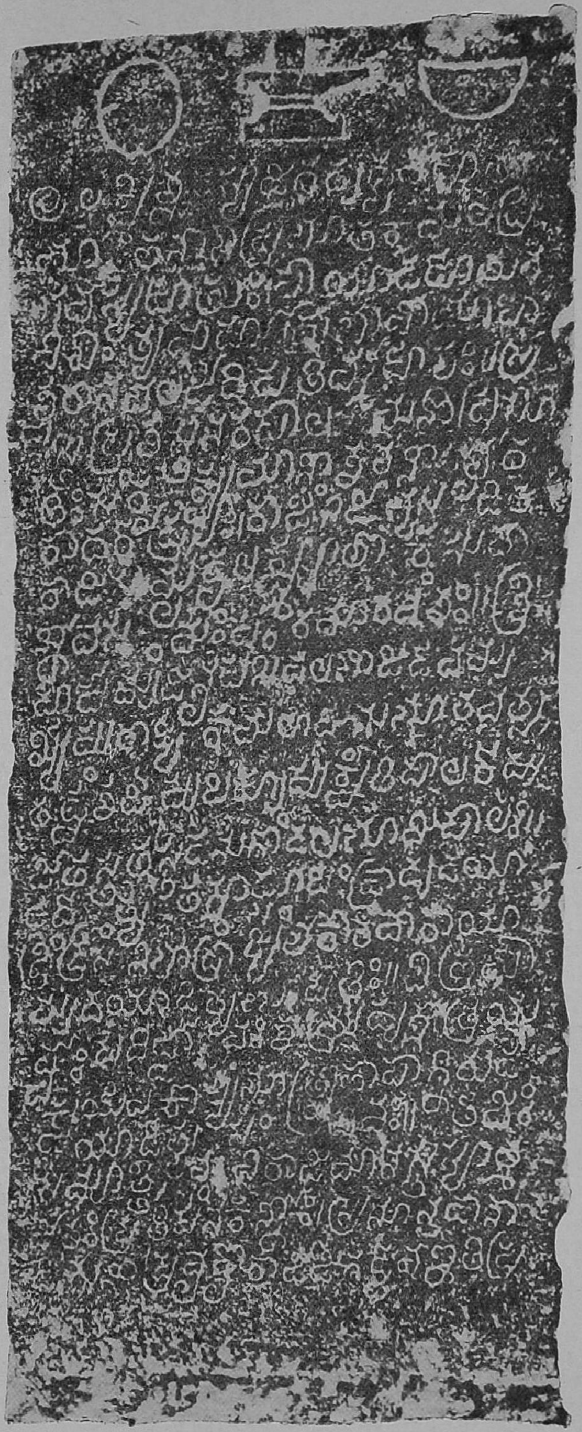
5 श्वरानचलजाधिपतिर्म्महेशः ॥(१ ॥*)अ-

[1] From impressions. *A. R. Ep.*, 1966-67, No. B 3.

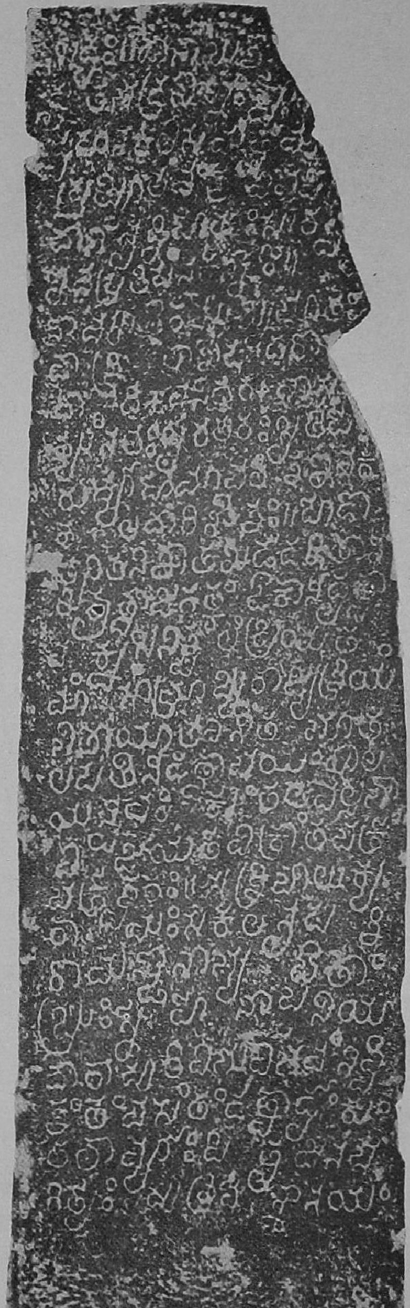
[2] Expressed by a symbol.

INSCRIPTION ON FOUR SIDES OF A PILLAR

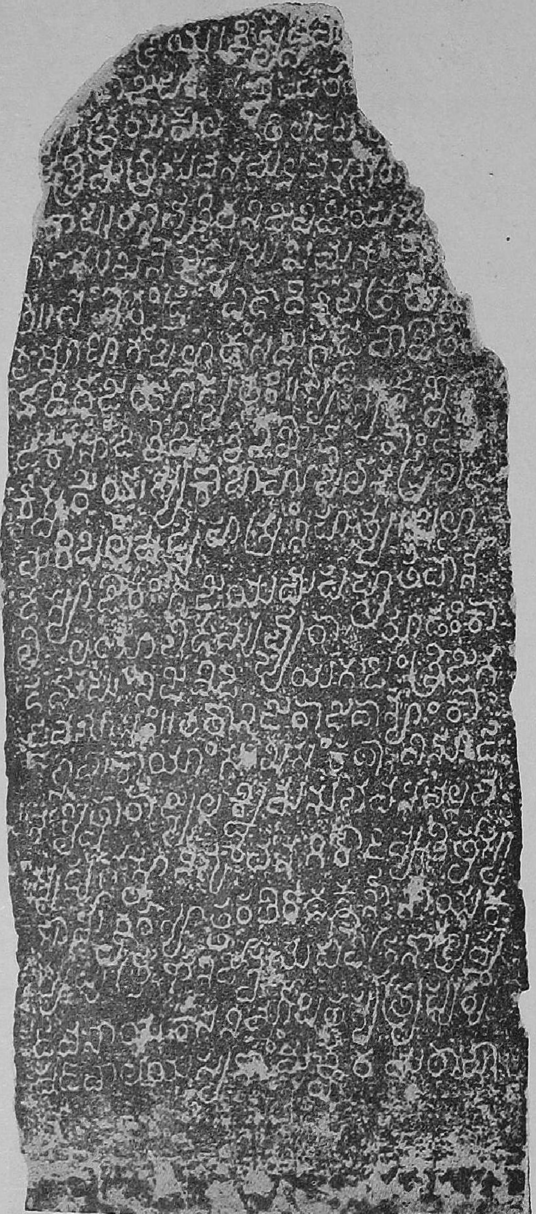
A



B



C



D

SIZE : One-fifth

6 स्ति प्रशस्तनरपालमणिप्रसू-

7 तिः संरक्ष्यमाणशरणार्त्थिध-

8 राधरेन्द्रः । राजंनि(जन्नि)जाम्युदित-

9 राजसमृद्धलक्ष्म्या लोके सुधा-

10 र्ण्णवसमः परमारवंशः ।। [२ ।।*] श्री-

11 हर्षमुंजनृपसिंदलभोजदेवमु-

12 ख्येषु राजकमलामनुभूतवत्सु [।]

13 तद्वंशजेषु बहुषु क्षितिपालकेषु

14 जातस्ततस्तदनु गोंदिलभूमिपालः ।। [३ ।।*]

15 उदेत्य तस्माद्भूपेंद्रादुदया-

16 द्रींद्रसंनिभाद्रा(भात् । रा)ज्यं चकार वा(धा)राया-

17 मुदयादित्यभूपतिः ।। [४ ।।*] चित्रमौ-

18 र्व्वः पविर्द्दाविः शत्रुदुर्ग्गत्रय-

19 क्षये [। *] एकोऽप्यभूत्प्रतापाग्निरुद-

20 यादित्यसंभवः ।। [५ ।।*] तेजः

21 समूर्त्तीव विराजमानस्तस्यात्म-

22 जातः प्रतिपंन(पन्न)कर्ण्णः । अनूनदाना-

23 दिगुणप्रवृद्धो राजा जगद्देव इति प्र-

Second side

24 सिद्धः ।।[६ ।।] दानांबुशो [भितकरो][1]

25 धृतभद्रचिह्नः क्षो [णीभरो][1]

26 द्वहनकेलिसमर्त्थ[मू] [र्त्तिः ।][1]

27 प्रख्यातवंशविभवो [विबु][1]

28 धाभिवृद्धिहेतुः सुरद्वि[प][1]

[1] The ends of these lines have been damaged and they have been restored with the help of the inscription A.

29 इव प्रतिपंन(पन्न)कर्ण्णः ॥[७ ॥] [कल्या]

30 णमूर्त्तिरवनीधर[2]मुख्यभूतः पा-

31 दाश्रिताखिलधरो [विबु][1]

32 धाधिवासः । [अ][1]

33 त्युंन(त्युन्न)तः स्थिरतरः स्थितिहे [तु][1]

34 रुर्व्वा हेमाचलेश इव कुं-

35 तलधारिणीशः ॥[८ ॥] हेलो-

36 त्खातनिखातखड्गदलितान्

37 कृत्वा जगत्कंटकान् धृत्वा

38 वक्षसि निश्चलं प्रियत-

39 मां साम्राज्यराज्यश्रियं(यम्) [।*]

40 भीतायातविनीतभूत-

41 लपतीन् दत्वाभयं पाल-

42 यन्देवः कुंतलवल्लभो

43 विजयते विक्रांतचक्रे-

44 चक्रे[2]श्वरः ॥[९ ॥*] स श्रीचालुक्य-

45 रामः सकलनृपशि-

46 रोमण्डनाभ्यच्चि(र्च्चि)तां-

47 घ्रिः स्नेहेनानीय

48 धारापुरि विभुविभवं निर्व्वि-

49 शंतं वसंतं(तम्) [।*] दत्वार्द्धं कुं-

50 तलोर्व्याः पितृजनच-

51 रितैः पुत्रवन्मानयं-

[1] The ends of these lines are damaged and they have been restored with the help of the inscription A.
[2] This word is repeated twice and therefore, it is redundant here.

Third side[1]

52 ....श्रय श्रीपृथ्वीव[ल्ल].........

53 ....राजपरमेश्वर पर[म].......

54 ..त्याश्रयकुलतिलक चा[लु].........

55 ....श्रीमत्रि(त्रि)भुवनमल्लवल्लभें.....

56 ..णपुरनिवेशितनिजविजयस्कं..

57 [वा]रे सुखेन राज्यसुखमनुभ.

58 ति ।। वेंगीशं द्रविलाधीशं चक्रकू[टे]-

59 शामाहिरं(रम्।) बल्लालं स जगद्देवो जित[वा]-

60 न् दिग्जयोद्यतः ।। [११*]सैन्ये कर्ण्णा-

61 टकानां दिशि दिशि निखिले कांदिशी-

62 के स्वकीयेप्येको ब्राहूबलेन प्रबल-

63 मरिबलं षट्सहस्त्रं निहत्य । बल्ला-

64 लस्याजिरंगे जयमपहृतवान्

65 लीलयाभीलमुच्चैरारूढः का-

66 लमेधं निजविजयगजं श्रीजग-

67 द्देवभूपः ।। [१२।।*] ततो निजराजधान्यां को-

68 ल्लिपाकायां सुखसंकथाविनोदे-

69 न स्थित्वा राज्यलक्ष्मीमनुभवन् वल्लभ-

70 स्य दूर्ग्गस्थाने भुवनगिरौ दिव्यतीर्त्थस्य

71 सोमेश्वरस्योत्तरतीरे थक्कणनायक-

72 स्य पुत्रेण निजान्वयपवित्रेण ब्रम्म-

73 देवनायकेन निर्म्मापितस्य त्रैपुरु-

74 षदेवालयस्य सोमेश्वरमठाचा-

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[1]The top portion is broken. Probably two lines are missing. They may be restored with the help of the inscription A as follows : °स्तं लोकालोका।द्रिसीमावनिपतिरभवत्तत्कुमारप्रभावात् ।। १० ।।

Fourth side

75 ....ण्डितदेवमत
76 ....स्य ब्रम्मेश्वर-
77 ....सुधाकर्म्मनिर्म्मा-
78 ......(दे)वांगभोगरंगभोगा-
79 ......निजनस्वाध्यायान्न-
80 ..र्थं श्रीमच्चालु-
81 ..क्रमवर्ष एक-
82 .[श] त्तमे व्ययसंवत्सरे
83 [वै]शाखशुद्धअक्षयतृती-
84 [या]यामादित्यवारे अ-
85 क्षयतृतीयानिमित्तं आ-
86 लेटिकंपणकमध्ये गोष्ठी-
87 पालुनामग्राममनंगुलि-
88 प्रेक्षणीयं परिहृतसर्व्व-
89 करवाधं देवभोगीकृत्य
90 धारापूर्व्वकं जगद्देव-
91 महामण्डलेश्वरो दत्त-
92 वान् ।। धर्म्मोयं
93 स्वधर्म्मनिर्व्विशेषं शेषैर्ण्ण(र्न्न)र-
94 पतिभिर्द्देशाधिकारिभिश्च परि-
95 पालनीय : ।। बहुभिर्व्व
96 सुधा दत्ता राजभिः सगरादि-
97 भिः । यस्य यस्य यदा भू-
98 मिस्तस्य तस्य तदा फलं (लम्) ।। [१३।।*] स्वद-
99 त्तां परदत्तां वा यो हरे-
100 त वसुंधरां (राम्) [।*] षष्टिर्व्वर्ष-
101 सहस्राणि विष्ठायां जायते
102 क्रिमिः।। [१४।।*] सामान्योयं ध-
103 र्म्मसेतुर्नृपाणां काले का-
104 ले पालनीयो भवद्भिस्स(द्भिः। स)-
105 र्व्वानेतान् भाविनः पार्त्थि-
106 वेंद्रान्भूयो भूयो
107 याचते रामचंद्रः ।।[१५।।*]

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